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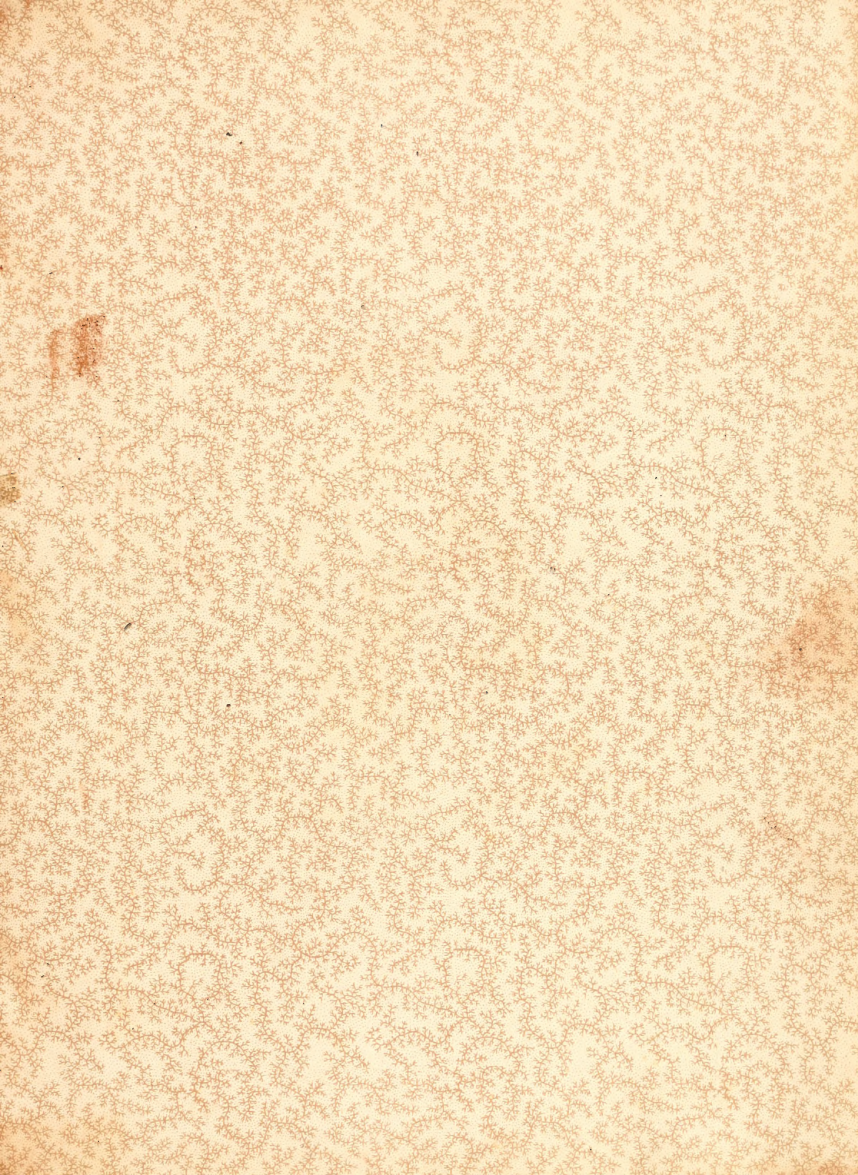


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MORAVIA
SPEC. COLL.

54. 405





JHV THESIS

Lees,

J. T.

1899

C.1

dikanikos logos

Δικανικὸς Λόγος

in

Euripides.

By

James Thomas
J. T. Lees.

Baltimore, 1889.

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54.405

Introduction.

The subject of this dissertation was suggested by a passage in Aristophanes, *Rax* 533-4,-

οὐ γὰρ ἤβεται
αὐτῇ πολυτῇ, ὀημάτων Σκηνικῶν.

The poet who is attacked is Euripides.

The charge made by Aristophanes in the above passage doubtless contains much truth, but whether it is to be regarded as a grave fault of Euripides or as an argument in his favor, since he tried to please his audience, scholars are by no means agreed. After the severe onslaught of *Belshazzar* there was no more attack against Euripides, and

confronted with each other in
 examining their laws, but we
 are bound that the witnesses of
 the law are unjust, and the
 law is in a fair way to become
 unjust.

In preparing this paper the dis-
 cussions in the *Praxis* of Demosthenes
 have been carefully studied for
 the purpose of selecting those which
 might be called forensic discus-
 sions, either in the form of a trial
 where the plaintiff, defendant,
 and judge appear on the stage,
 or in a less formal discussion, as
 well as persuasive and oratorical
 speeches. The subject thus in-
 cludes the γένος δικάστικόν, γένος συμ-
 βουλευτικόν, and γένος ἐπιδεικτικόν.¹

¹ A. S. Mitchell, (I, 21, 22; II, 1, 2; III, 7, 8) explains that
 δικάστικόν is the δική, or law, and συμ-
 βουλευτικόν is the συμβούλιον, or council.

The speech is so old as Homer,
and only becomes more so as we
approach it. From the first
speech in the Iliad until the end
of the classical period the speech
plays an important rôle in all
branches of Greek literature, with
the single exception of the Lyric.

Public speaking was indigenous,
for the Greeks were born speakers.
The popular assembly and the
eloquent orator were to them
what the mist rose and the
fence & towers are to me. It is
but natural therefore that the
speech, which was such an im-
portant factor in the nation's
life and development, should
be of frequent occurrence in the
Epic and the Drama, as well as

in History and Philosophy.

In *Respublica* the long speech of Scipio Aemilianus, who relates some action which has taken place at a distance, or a stranger gives a description of a far off country and people. The tendency to discussion is slight and generally no sooner is a discussion begun than it is ended. In the *Gift*, however, after a long introduction through the *Gift*, the discussion is much longer and more important. In the *Euclid*, 443-44, the trial of *Euclid* naturally leads to discussion, but the arguments are advanced by *Euclid* and the *Euclid* would not have been the same.

effect on the audience as two long
speeches delivered by individuals on
the stage. The particle argue in
120.014-021 and 025-039. The
the advocate for crester, speaks to
same length (120.014-021.025-039). The
fact that these show a stronger ten-
dency to avoid using *Stoos* in such
a manner.

But when we come to look
else we find the rhetorical ele-
ment is much greater. This
change is doubtless due to the
fact that rhetoric and discourse
were beginning to occupy a more
prominent place in Athenian
life. The rhetorical element is
found in at least four of the plays
of Sophocles. The best examples
are in the *Oedipus Tyrannus*, *Antigone*, *Electra*, and *Philoctetes*.

the character of Gaecon is manifestly that of an Athenian pleader. A discussion which may be compared with Eur. *Hel.* 14-152, 200-209 is *Ag.* 511-551, 580-603. Here the *Stroph* of *Electra* is quite rhetorical and contains a *πρόσκειν* (516-522) as well as an *ἐπὶ λόγῳ* ⁽⁵⁴⁹⁻⁵⁵¹⁾. The *Stroph* of *Electra* in reply is more formal but the discussion is not so fully defined. I also see a strong tendency to argument and discussion in *Ag.* 120-130, 150-155; *Tr.* 381-403, 411-423, and we may also add *Philoct.* 1004.

The rhetorical element forced its way still more into the drama of *Tragedy*. Tragedy and oratory began to be attracted to each other, oratory lent its schemes to tragedy.

and the drama, in turn, affected oratory. Euripides doubtless derived a fondness for altercation and argument from the sophists of his day, especially Prodicus and Anaxagoras, and with this tendency in the poet combined with the tendency of oratory to enter the domain of tragedy, it is not surprising that so many of his plays contain one or more scenes in which the rhetorical element is the most important part.

This peculiar feature of the plays of Euripides manifests itself fully as much as the "agon of the old comedy."¹⁾ In the comedies of Ar-

1. ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴

metaphors than in those which
 are not metaphors, and that the
 words in the former of these
 cases are not those of the latter
 without a rhetorical sense? These
 are the Bacchae, Cephalus and
 Phrygienia in Tauris.

In the treatment of the rhetorical
 speeches a brief synopsis of the
 play has been given in each case
 as far as the scenes in which the
 discussion occurs, this scene is
 then treated more fully with
 a synopsis of the speeches of the
 two speakers. The speeches have
 been divided when possible into
 the four divisions, - προοίμιον, πρό-
 ῳς, (διήγησις), πίστις, ἐπίλογος - of
which every complete rhetorical

1. See appendix, page, Pseudo-Platonica. etc.

2. Rhet. II. IV. p. 10.

3. The Rhesus is not included in the number
 of the plays. It has no discussion.

speech consists.¹

The discussion is often referred to by the word ἄγων.² In Herakl. 116, before the formal ῥήσεις are delivered

πρὸς τοῦτον ἄγων ἔρα τοῦδε τοῦ λόγου
μέλιον ἂν εἴη.

In Arist. 491, it occurs in the first line of the first ῥήσις,-

πρὸς τόνδ' ἄγων ἂν τί σοφίας εἴη πέρι;

Also after ten lines of the first ῥήσις have been delivered, Andr. 328;

Ἰλῆη κατέστης εἰς ἄγων(α).

In Her. Main. 1311, it occurs in the

1. Aristotle; Ars Rhet. III, 13 ff.

Diogenes. Hal.; Ars Rhet. c. II ff.

Volkmann; Die Rhetorik d. Gr. und d. Röm. 430.

Röscher, Rhet. Antiq. de Dispositione Doctrina.

p. 30 ff.

2. This word is sometimes used to refer to the discussion to the formal contest in Cicero, Ars Rhet. II, 11, p. 183 (note).

... after the first
... -

... ἄλλου δακτύλου ἄγιον ἔσθ
... ἔσθ ...

... at the ... of the
... in ... -

... καὶ σὺ τόνδ' ἡγωνίσσω
... ἔσθ ...

It is used after both ἔσθεις in the
debate which follows, Andr. 234,-

τί σε μνηστὴς κεῖς ἄγιον ἔρχει λόγιον,

The προσέμιον is found in
nearly all the longer ἔσθεις. Some-
times however it is hardly worthy
of the name when it is an an-
swer to the previous words of
the opponent before the speaker
begins his argument. It is not
used in a few ἔσθεις, as in Hec. 251.

32; Her. Main. 1313; Troad. 909. In two
These lines have been given to the chorus. See p. 110.

shows the word *προσμίον* is used;
~~whereas~~

λέγομε' ἄν' ἀρχῇ δ' ἔδε μοι προσμίσθ' ¹
Hecuba 1195,

καὶ μοι τὸ μὲν πᾶν ἔδε προσμίσθ' ἔχει
 In *Med.* 475 the end of the *προσμίον*
 is marked by the words—

ἐκ τῶν δὲ πρώτων πρώτων ἄρχομαι λέγειν.

The *προσμίον* is generally found
 in the first *ἔπος* of a pair or series
 of speeches. It is omitted sometimes
 however, as in *Hec.* 251, *Ion* 582.

~~whereas~~ 25, (*suppl.* 37), *Trach.* 38. Some-
 times it is included in the *πίστες*,
 as in *Alcest.* 632 sq., *Andr.* 154 sq. In
 some *ἔπος* it is somewhat argu-
 mentative and extends into the
πίστες; in such cases it is impos-
 sible to determine exactly the divid-

D. Hand however considers the word "abundant".

ing time between the *πρόλογος* and *ἐπίλογος*.

The *πρόλογος* is regularly omitted in the second *ἔπος*, or either the first speaker has stated the case or the audience is acquainted with the facts through the preceding part of the play. In this respect Euripides follows the custom of the orator, for with them the second speaker on the same subject has no *πρόλογος*.

In the three *ἔπος* there is a long *ὑπόστιχον*; - *Oph.* in *Ant.* 337-365, *Med.* 475-498, *Phoen.* 473-493.

The *κρίσις* forms the most important part of the discussion and extends through the greater part of the *πῶλον*. This division is omitted but once; *Phoen.* 493. The speaker marks

the transition to the arguments
sometimes by *φέρει* or *ἄγει*; as for ex.,
Andr. 333,

Μενέλαε, φέρει δὴ διαπεράνομεν λόγους.
Ibid. 662,

καίτοι φέρ', ἄψασθαι γὰρ οὐκ αἰσχρὸν λόγου.
Med. 499,

ἄγ', ὥς φίλῳ γὰρ ὄντι σοι κενώσομαι.

Sometimes the *πίστεις* are introduced
by *πρῶτον* or *πρῶτα*; as for ex.,
Hipp. 29,

πρῶτα δ' ὁρῶμαι λέγειν.

Andr. 333.

καὶ πρῶτον μὲν τε πρῶτα τὰ πρῶτα δὲ εἰπεῖν.
Ibid. 333,

πρῶτον μὲν ἄρα; ἵσταται ἔπειτα καὶ
Πάρι τε καὶ Πάρι.

Occasionally the rise to the climax
is indicated by *καὶ* or *καίτοι*, as for ex.,
Andr. 333, *καίτοι* μὲν

In 559, Ἄκουσον. Or in a more
 general sense, as in Luc. 10.

τοὺς τοῖςδε δ' ἔργα καὶ λόγους ἀμείψομαι.

Sometimes the speaker bal-
 ces two arguments; as Herakl. 153,

οὐδ' ἂν ἴσθης τίς ἐστι.

inest. 55.

δύο γὰρ ἀντίθετος λόγοι.

Lucan. 559.

Ὑγ' ἢν σ' ἔρωμαι δύο λόγοι προδεδότῃμα.

The ἐπίλογος is rarely omitted.
 It may be a brief statement that the
 speaker has said all ^{which} is of
 importance in defence of his case;
 or it may be a résumé of the ar-
 guments, or a statement of the
 speaker's position; as for example,

Lucan. 261 Luc. 659 sq. Hec. 201 sq.

Epin. in And. 400 sq. Troad. 961 sq. Phoen.
 494 sq. It may be a sublimati-

for man, as Job 1, 10, 19). Eccl. 226 vs.; or an address to a god, as Job 1. 50 vs.; or to the dead, as Job 1. 674 vs. Sometimes it is almost proverbial, as Job 293 vs., Eccl. 1097 vs. (Suppl. 506 vs. In Eccl. 1049-50 the first speaker bids his opponent answer the arguments and this is a conclusion to the STORIES.

The average length of the STORIES is rather less than fifty lines, but some of them exceed that number; as Job 590-641, Job 1. 180-225; Job 1. 17-225; Suppl. 195-249; Job in Job 1146-1205; Job 1. 405-500, 512-555; Job 1. 507-555; Job 1. 525-585. Sometimes the two STORIES are connected in the same chapter; as Job 1. 100-112, 113-125. D. 25, 297-110. are however probably spurious, Suppl. 100

1235. *Elie.* 1011-1050. 1060-1099. *Herakl.* 134-178.
 111-131.^D *Phid.* 165-177. 182-185. *Is.* 197-200.
 469-585 we have the remarkable coincidence of twenty-seven lines by each of the disputants, and fifty-six by *Isocrate* in reply; being but two lines more than twice the number of each of the preceding *Sophists*.² This universal tendency to balance, which in Greek became a law, must not however be pushed too far in these speeches, nor less be considered as a ground for textual criticism. To do so would be to reduce poetical genius to simply mathematical ingenuity. It is better to consider them as done by *J. Kvičala*, (*Ann. Stud.* II, p. 81) who says (in his discussion of *Isoc.* 1132-1152, 1187-1237):
"Isoc. Verborum est numerus et mensura."

1. *Var.* 222-225 are doubtless interpolated. See p. 21.
 2. *Cl.* p. 193.

dießer beiden Medien kommt, wobei die Ziffer 51 richtig ist, nicht hier berücksichtigt werden.

The two staves are generally separated from each other by two verses of the choral, but this rule is violated in a few cases, as Andr. 641-645, Acc. 295-299, Hel. 943-947, Troad. 965-969, where we find three verses. The same thing is also the case of the verses in question.

The two remaining passages where the rule is apparently violated, Acc. 1182-1187, Eccl. 1050-1060, - are discussed in the Introduction of these staves.¹⁾

In the translation of the staves, the attempt has been made to state exactly the meaning of the text rather than to follow the text verbatim.

The text of Nauck, 3rd ed., Leipzig, 1885-1897, has been made the basis, but

1) See App. 5: 98-101.

other editions have been freely consulted and when other readings seemed preferable they have been adopted. Constant use has been made of Wilamowitz-Möllendorf's "Analecta Euripidea" and Henck's "Euripideische Studien."

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I. Διανκὸς Λόγος.

A. Discussions between two speakers
on different topics.

1. Hecuba, 1114-1292; Polydorus, 1132-1182, 1185-1237.¹ Disphanto, Polymnestor and Hecuba. Judge, Agamemnon.

This tragedy contains two court scenes. The first occurs in vv. 218-437 and will be treated elsewhere.

Polydorus, the youngest son of Hecuba has been murdered by Polymnestor, the king of Thrace, to whom Priam had entrusted the boy when he suspected that Troy would be taken. Hecuba devised a plan for taking vengeance upon the traitorous murderer, and after killing him she appears before the court to demand justice. Euripides brings before the audience the judge, plaintiff and defendant, Agamemnon.

¹ See J. K. Anderson, *Ann. Phil.* II, pp. 8-10 for a discussion of the points in these speeches, especially vv. 1135, 1146, 1154, 1159-1173, 1183-1191, 1214-1219, 1218-1219, 1224-1225.

taking the character of the judge, v.
1131,

ἡρίων δικάων ἐν δ' ὅτ' οὐ πτόχευς τὰδε.

At v. 132 Polymestor as plaintif
opens the case with a ὅτ' οὐς of fifty-one
lines²⁾, being exactly the same length
as that of Hecuba which follows.

ὅτ' οὐς of Polymestor, 1132-1182.

1. Πτοχέων omitted.

2. Πτόχεος, 1132-1136.

There was a certain son of the king,
the youngest of the sons of Priam. Him
Priam entrusted to me to rear in
my palace because he suspected that
Troy would be taken. This son I
slew.

3. Πτόχεος, 1136-1144.

Why did I kill him? I feared

2). Hecub would resist v. 130. See line 130
1. 130

that if the boy should survive he would rebuild Troy, and when the Greeks learned that one of the men of Priam still survived they would make another expedition to the land of Phrygia and devastate these plains of Thrace.

The remainder of the speech as far as v. 1175 is a vivid description of the manner in which he was "hurled into the tent of Hector, his wildness shown, and himself defending his seat.

4. *Ἐπίλογος*, 1175-1182.

Such have I suffered for favoring your cause by killing your enemy. But to state the matter briefly, - If any one in the host has said anything against me

3). H. reads $\tau\epsilon\sigma\acute{o}\nu$ but suggests $\tau\acute{o}\nu\sigma\acute{o}\nu$ which Ritschl gives as the reading of G. (v. 1176).

or now says anything, or is going to say anything, I will sum it all up thus: *He who has once fallen into their clutches knows it.*

"Proys of Hecuba, 1187-1237"

1. Προόμιον, 1187-1194.

Agamemnon, a man's tongue should never be swifter than his deeds. If he has done rightly, thus should he speak; but if wrongly, his words should be of no avail. Wise men are they who have arranged such matters to perfection but

4). Tr. 1155-6. W. Dindorf rejects these verses, and they are doubtless spurious. It is the only case in Euripides where four verses are given to the chorus between two rhetorical *prooia*. Cf. L. Kieckhefer, *Eur. Stud.* II, p. 93.

they cannot be wise long for they
fall ignominiously. No man
escapes!

2. Πρίστεις, 1195-1232 (Ωδε)

α. καὶ καὶ τὸ μὲν σὸν ὦδε φρονίμως ἔχει.¹⁾
1190. πρὸς τόνδε δ' εἶμι καὶ λόγους ἀμείψομαι,

α. 1197-1207. This man says he killed
my son to relieve the Greeks of the
task of taking Troy again and for
recommunion's sake. But, you
certain, the barbarian could never
be a friend to the Greeks. Tell it, now
if you would tell the truth, that killed
my son.

β. 1208-1216. When Troy was in its

- 5). Compare the thought with Aec. 254-257
and Phoen. 700-707.
- 6). Compare Aec. 1000

son as you ought, he would have
been a treasure to you in time of
need. ~~or produce itself in every~~
case finds friends. But now you
have neither him as a friend nor
is the gold of any advantage to you.
Your children are lost and you have
your deserts.

3. Ἐπίλογος, 1232 (σοὶ δ' ἐγὼ λέγω.) - 1237.

I want to ~~you~~, Agamemnon. If
you decide in his favor you will
assist one who is impious and
a rascal, and we shall say that
you take pleasure in evil. But -
ἑσπόμενος οὐ λόδον.

Πρὸς Ἰφίμενην. Πρὸς of Hecuba.
1136-1144 answered 2. 1197-1207.
1155-1157 " 3. 1208-1210.

The arguments of Hector together with the already biased judgment of Agamemnon prove too strong for Polynestor. The judge decides against him most emphatically,

1243-1245,

ἔμπερ δ' ἐν' εἰδῆς, οὐτ' ἐμὴν δίκης χάριν
οὐτ' οὐδ' Ἀχαιῶν ἀνδρ' ἀπακτεῖναι θέων,
ἀλλ' ὥς ἔχης τὸν χρυσὸν ἐν δόμοισι σῶς.

1247-1251,

πῶς οὐν σε κρένας μὴ ἀδικεῖν φύγω νόγον;
οὐκ ἂν δυναίμεην, ἀλλ' ἐπεὶ τὰ μὴ καλὰ
πράσσειν ἐτόλμας, τλήθῃ καὶ τὰ μὴ φίλα.

After this the dialogue passes to the στιχομυθία, vv. 1254-1283, as is the rule generally after these long rhetorical discussions. Polynestor foretells the fate of Hector (1265) as related to him by the Thracian prophet (1267). He then turns to the

rate of examination (1275-1279) but
 this increase the number of the "thing
 ; reason" and the others have consented
 to cast the criminal on some the
 east island (1285).

Examination has been finished
 in the case, has heard the argu-
 ments by the plaintiff and defend-
 ant, and being angered by the
 insolence of Blumstein 'doubtless
 inflicted upon him a more severe
 sentence than he would otherwise
 have done.

The story of Blumstein has no
 occasion but this is not surpris-
 ing. It would rather be a surprise
 if there was one, when we consid-
 er the excited condition of the
 speaker. But there is a clear

and distinct statement of the crime which led to the present trial and this forms the *propositio*, vv. 1132-1136. The division which usually contains the *obiter* is clearly marked at v. 130, but after making a good beginning of the arguments the speaker suddenly changes to a vivid narrative of the events which have just happened. The terrible calamity which has just befallen him is uppermost in his mind and it must out. Perhaps too he thought it unnecessary to defend his case very strongly in the assumption that Agamemnon would have him and render a decision against the Trojan captives.

In the *epitrochos* the plaintiff again

reminds the judge that he has
not with him a native in
favoring the cause of the prisoner
and sends him off with a scorn-
ing denunciation against the
whole race of women.

The 870s of Alexander is a
master piece of rhetorical argu-
ment. The speaker with a strong
knowledge, to the effect that justice
should be above all arguments
when these are based on wrong.
The rhetoric as usual in the 870s
of the second speaker is omitted,
since the judge is already ac-
quainted with the circumstances
of the case. In the 870s the speaker
summons all her forces. This
division is quite long as we
should expect and it is

through thirty-eight lines. It contains four arguments. The first is an answer to the small argument of Polonester. The second and third are given to strengthen the first and show how utterly false was the argument of the Plaintiff. In the fourth she shows how Polonester has even injured himself by murdering the young Trojan prince. In the *epitaphos* she asks for a decision in her favor by declaring that the judge would be base if he favored the cause of such a criminal as Polonester.

2. Herakleides, 20-287. Plois, 134-170,
181-231. Disputants, Koprene and
Plois. Indar, Demophoon.

A discussion occurs almost at the beginning of this play. Plois and the children of Herakles have been banished from Greece and Demosthenes has sent a herald whenever ^{they} went forbidding any state to receive the fugitives. The latter have just arrived at Marathon and are found clinging to the altar in front of the temple of Zeus. At v. 55 Koprene the herald of Demosthenes arrives and is about to drag the suppliants from the altar when he is checked by the arrival of the chorus (73). To the latter Plois tells his story and begs for protection (75-115), and after

few words between Kopsus and the chorus the latter asks him if he ought not to state the case to the king. Kopsus then asks, v. 114,

τίς δ' ἐστὶ χώρας τῆσδε καὶ πόλεως ἄναξ;

The chorus replies, v. 5,

ἐσθλὸς πατὴρ πάντῃ Δημόφρων ὁ Θηόβιος.

Kopsus therefore declares the case shall be 'submitted' to Demophron, v. 10-15,

πρὸς τοῦτον ἔχων ἔρα τοῦδε τοῦ λόγου

καὶ λίσσ' ἐν εἴπῃ τὰλλα δ' εἰσάγει κατὰ.

The arrival of Demophron who is to be the judge is immediately announced by the chorus, v. 16. The king having learned the cause of the disturbance asks for an explanation from Kopsus. This introduces the *stichos* of the plaintiff and defendant.

Ῥῆσις δὲ Κορινθίων, 134-178.

1. Προσίμειον, 134-5.

Ἀργεῖός εἰμι, τοῦτο γὰρ θέλεις μαθεῖν.
ἐφ' οἷσι δ' ἤκω καὶ παρ' τοῦ λέγειν θέλω.

2. Πρότρεσις, 136-138.

πέμπει Μυκηναίων δευρόν με' Εὐρουσθέως ἀναξ
ἄξοντα τούσδε πολλὰ δ' ἤλθον, ὥς ξένη,
δίκαι' ὁμαρτῇ δρᾶν τε καὶ λέγειν ἔχων.

3. Πίστις, 139-171.

α. 139-143. As a citizen of Argos I
arrest Argive fugitives condemn-
ed by law to die and we have
the right to pass valid judgments
against our own subjects!

β. 144-146. To many other nations
have they gone but we have rested

1. V. 143. Nauck reads ἄστοι κατ' ἄστων for
Με αὐτοὶ κατ' αὐτῶν but unnecessary.

our case on these same arguments and
 none has ventured to counter it
 by opposing us.

γ. 147-152. They have come to you be-
 cause they see your weakness and
 simplicity in you or because this
 is their last hope.

δ. 153-174. Come, weigh the arguments.²⁾
 Whether you admit them into your
 state or allow us to take them back,
 in which case will you gain? By
 the latter course you can add the
 whole power of Argos to this city.
 But if you are convinced by their
 arguments³⁾ and lamentations
 then the matter is to be settled by the
 sword and you can have no good

2). 2. 153, φέρ' ἀντίδρα γὰρ. Cf. Anst. 551, δύο γὰρ
 ἀντίδρα λόγῳ.

3). M. follows F. G. Schmidt in reading γόους.
 Retain Mss. λόγους.

reason for making war. A fine reputation you will gain from your citizens if for the sake of an old man, a mere tomb so to speak, you put your foot in such a mesh, for these supplicants can give you little or no assistance.

4. 'Επίλογος, 174 (ἄλλ' ἐπεὶ πᾶσι)-178.

But yield to my arguments and without cost, simply allowing me to take what belongs to me, gain Mykenae, and do not as you are now choose the worse when you can have the better friends.

At the close of Kephene's speech, the chorus, reflecting the true sentiment of the Athenian audience, exclaims,

Τὸ δὲ Σπάρτῃ ποῖα καὶ ἢ γούνη λόγον,

ποιὲν ἂν παρ' ἀφρονῶν μῦθον ἐκμάλῃ σαφέως;

The words of the chorus are the signal for the defense.

Phoebus of Solon, 181-231.

1. Παρρίκιον, 181-231.

Ἔναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χρόνῃ,
εἰπεῖν ἀκοῦσαι τ' ἐν μέρεϊ πάρεστί μοι,
καὶ δαίς μ' ἀπώσσει πρόθεν ὅσπερ ἄλλοθεν.

2. Πιστεῖς, 154-219.

α. 184-189 (έσμεν). We have nothing in common with this man for -
is an exile but we are not, since
we have been banished. How can
he rightly arrest us as citizens
of Mikenae when we are really
"foreigners"?

β. 214-216. Does banishment + exile
imply we are from a foreign place?

Not from Athens at any rate. For

they will not drive away the children of Herakles through fear of the Arrians. This is not a city of Trachis or of Thessaly from which you are trying to drive suppliants at the altar.

γ. 197-201. ~~At this~~ ^{At this} ~~shall~~ ^{shall} ~~be it~~ ^{be it} in favor of your arguments, I declare that Athens is no longer free. But I know their nature, they would rather die, for honor with the brave is considered of greater importance than life.⁹⁾

Vv. 202-204 add nothing to the argument
 δ. 205-210. I wish to show that you ought to save these children. Your

4). V. 197. He reads $\kappa\rho\alpha\nu\theta\omicron\upsilon\epsilon\nu$ on the conjecture of Elmsley who afterwards retracted. Read $\kappa\rho\epsilon\nu\theta\omicron\upsilon\epsilon\nu$ of the MSS.

5). Compare the argument of Hesater in *Phil. Lit.* 49 and *ibid.* 285-2.

father and their wives born of first marriage, hence we are related to them.

ε. 214-219. Besides relationship they have another claim on you. Their father was second son from the marriage of Heracles and Leda as all Greece can testify.

3. Ἐπίλογος, 226-231. I beg of you do not disdain to receive the children of Heracles under your protection. Be to them a friend, a father, brother,

6). H. reads ἐξανεψίω for ἡμεῖς αὐτανεψίω. The conjecture of ἡμεῖς αὐτανεψίων = ἐξ αὐτανεψίων is decidedly better.

4). H. rightly suspects vv. 220-225. Vs. 221-2 have evidently been taken from vv. 97-8 of the play Diomedes - suspected vv. 223-5 and remarked that ἰλέων ἀπὸ αὐταῖς ἰλέων (225) have been taken from Alcest. 390

even master; for anything is better
than to fall into the power of the
Inquis.

Πρότερος ὁ Κεφραί. Πρότερος ὁ Σολών.
α. 3-143 answered α. 184-189.
β. 144-146 " β. 189-196.
γ. 153-154 " γ. 197-201.

γ. 147-152 is too weak an argument
to require an answer. δ. 205-213 and
ε. 214-219 are independent arguments
of Solon which prove to be the strong-
est.

The decision of the judge is rendered
in a few words, 225-6.

Ἔσιππος μὲν ἀναγκάσσει σὺν ἡγοῖς ὅδοι,
Ἰόλαε, τοὺς σοὺς μὴ παρώσασθαι λόγους.

He decides in favor of the Appelli-
ants for three reasons:-

1. Vv. 238-9. On the ground of religious ob-
ligation.

2. Il. 240-1. in the ground of relationship and gratitude.

3. Il. 242-246. The honor of Athens threatened.

At v. 250 he turns to Kephaleon and bids him go and tell Theseus that the courts are open for him to settle his claims by law but he cannot use force. Then follows a rapid interchange of arguments between Kephaleon and Demophon in a *στίχον υδία* of twenty lines (252-272) which is chiefly a résumé of the previous scenes. At the close of the *στίχον υδία* the two disputants come so near to blows that the chorus intervenes (274) and bids Kephaleon depart. The herald declares that Agamemnon will make war on Athens (275-283)

and Demophon appears, Diomedes
 runs with the winds:-

φύεωσι· τί οἱ γὰρ Ἄρμα σὺ δέδοικ' ἐγώ.
 ἐνθ' ἔνδε δ' οὐκ ἔμελλες ἀίσχυνας ἐμὲ
 ἄξειν βίᾳ τοῖσδ'· οὐ γὰρ Ἀργείων πόλει
 ὑπῆκρον τήνδ' ἀλλ' ἐλευθέραν ἔχω. (284-287).

This is one of the best examples
 of a run-on sentence. The ἔπος
 of Kōrēne is perfect so far as
 the four divisions of an oration
 are concerned. The προσέμειον
 is short, a particular one, and
 very closely connected with the
 πρόθεσις. The πρόθεσις although
 short is distinctly marked. Dem-
 ophon has just arrived on the
 scene and this gives the reader
 an excellent opportunity for
 making a statement of the case.

The notes consist of four divisions, and the first, is a trained historian would have done, but the weakest argument in the middle (147-152). It proves to be of so little weight that the defendant passes it by in silent contempt.

The plaintiff reserves his strongest argument for the last and dwells upon it to a considerable length (53-72), reciting all the disadvantages of a non-verdict will be the result if the judge decides the case against him.

The ending is about the wrong length and as is frequently the case concludes with a piece of wholesome advice.

The attitude of the chorus as being a mirror of the thoughts

of the audience has been already noticed (p. 18) and we proceed to consider the STORY of the defendant. The prologos is an eulogy on Athens and her courts and is an excellent introduction to his defense. In the MYTHOS he answers the arguments of his opponent in the same order in which they were advanced, with the exception of y. 147-152.

After overthrowing the arguments of the plaintiff he wins the case by a skillful introduction of arguments of his own which had not been touched upon previously and could not be answered by his adversary. The epilogos ends the STORY with an appeal to the

judicial language, and brevity.
It is rather longer than usual
but is not out of balance with
the rest of the speech.

The clear and distinct manner
in which the judge sums up the
arguments and renders his decision
should be noticed. His first reason
for deciding in favor of the defendant
is one which was barely touched
upon by Solans (v. 196), but is the
strongest reason in his own mind,
v. 238-9. The two arguments ad-
vanced separately by Solans (v. 205
213, 214-220) the judge combines and
considers as one, v. 240-1. The third
reason for deciding as he does is a
very general one and is given in
many similar situations both in
actual trials and in the books.

3. Orestes, 470-716. Pylæus, 491-541. 544-604.
640-679, (682-716). Disputante, Tyndarus
and Orestes. and Menelaus.

On the sixth day after the murder of Electra by her sons, Menelaus returns from Troy and in a conversation with Orestes (v. 385/fg) learns that the latter and his sister are to be tried for murder on that very day (v. 440). Orestes urges Menelaus to do all he can to save them from punishment. (v. 448/fg). At this point the father of Electra appears (v. 472) and after a short conversation (v. 482/fg) perceives that Menelaus is inclined to favor Orestes. Tyndarus then enters and in a long rhetorical prolog and endeavors to

prove by a series of arguments that Orestes merits death for the crime of killing his mother. His arguments are afterwards answered by Orestes in another *Strophion* which is commensurate.

Page 3 of *Agamemnon*, 491-506.

1. *Προοίμιον*, 491-495.

In the case of this man can there be an argument about *οφείλει* when right and wrong are clear to all? Who is more foolish than he who disregarded the common law of the Greeks?

2. *Προοίμιον* wanting.

3. *Πίπτει*, 496-533.

a. 496-506. When Agamemnon lost his

life at the hands of my daughter
this man ought to have brought
a charge of murder against her.

He would thus have taken the prudent course in the matter¹⁾ and kept within the law, but now he has become²⁾ worse than she.

§. 507-517. I will ask you a question. If his wife should kill this man and his son in turn should kill the mother and then his descendant avenge the crime by ~~by~~ murder, when ~~from~~ will this end?³⁾ Our ancestors settled this matter rightly by banishing the murderer but not by taking life for life.

1). V. 502. "ἐν τῷ (sed mutatum in ἐν τῷ) C." Klingke & Klotz. Read ἐν τῷ with Kirchhoff.

2). V. 506. γέγονε ἐχθρὸς, Van. Lect. p. 570. Mac. ἐχθρὸς

3). For whom this argument may be made (see Scyppa) with a similar one in Lect. 1041 sq.



γ. 518-525. I hate base women and especially my daughter who slew her husband. But I will ~~rejoice~~ ^{endeavour} to law to the best of my ability and put a stop to this brutal work of murder.

δ. 520-533. What feelings had you when your mother appealed to you for mercy? One thing gives force to my arguments, - This madness sent upon you by the gods. There is no need of other testimony.

4. Ἐπίλογος, 534-541.

Be wiser than Menelaus and do not oppose the gods by wishing to defend this man. My daughter justly merited death but not at his hands. I have been fortunate in all things - except my daughter.

• *Poems of Orestes, 544-604.*

1. *Προσφών, 544-545 (550).*

Aged sire, I fear my words will wound thy feelings. But let the consideration of thine old age which hinders me in my argument be cast aside, and I will proceed.

2. *Πρότερος, 549 (546) - 599.*

a. 549 (546) - 556. I am⁴ ingenious in that I killed my mother, but just in avenging my father's death.

Compare the two sides of the question.⁵ My father planted and your

4). U. 546. Read *ἐγὼ δ'* with the Mss. Her mother's change *ἐγὼ δ'* (*ἐγὼ δ'*), followed by *ὅς*, is ingenious but unnecessary. See Nauck, *Ann. Stud.* I, p. 43.

5). Cf. Herakl. 153, *ἡ γὰρ ἐν τῷ δὲ γὰρ*.

daughter produced me; as a field
 she received the seed from another.
 Without a father there could be no
 child.⁹ I therefore considered it more
 fitting to defend the first cause
 than both rather than
 none.

β. 557-503. Your daughter - I feel ashamed
 to call her mother - entered into
 a secret and unchaste marriage
 with Agistheus. Him I slew togeth-
 er with with my mother. Impious
 was the deed but vengeance for
 my father.

γ. 564-571. In answer to your threat let
me say that I have rendered a service

6). ~~Imphor~~ ~~rech~~ ~~558~~ ~~β.~~

7). V. 558. If ἰδωὶν must be changed Nauck's
 conjecture - ἰδωὶν - is good, but the reading
 of the ~~manuscript~~ ~~manuscript~~

to ill Greece. For if winners shall come
to that pitch of boldness as to kill
their husbands and then escape
vengeance by exciting pity, and
taking another victim, it will be
to commit the crime.

552-555. Justly did I kill my mother
for she was unfaithful to her husband
who was absent in the service of France
and when she was discovered in the
evil she did not furnish herself
with poison, my father in order to
avoid the scandal.

C. 579-590. As a judge of the case what
 (think you) would he who is dead have
 done had I silently sanctioned the
 crime of my mother? The ever forgiving
 goddesses favor my mother but would
 they not still more my father?

§. 591-599.⁸⁾ In obedience to the command
 §. 591-599. see N. G. G. Phil. I, p. 45.

of Apollo I slew her with my bow. Him consider as the guilty one. Can he not acquit me of the crime which he himself commanded?

3. Ἐπίλογος, 600-604.

Can not this crime was done "οὐκ εὔ" but rather "οὐκ εὐδαιμόνως;"

γάρ μοι δ' ὅσοις μὲν εὔ καθεσπάζουσιν βροτῶν,
μακάριστος αἰὼν· οἷς δὲ καὶ πίπτουσιν εὔ,
τὰ τ' ἔνδοι εἰσὶ τὰ τε γύρῃσι δυστυχέες

Πίστις of Tund. Πίστις of Gert.

α. 496-500 answered β. 591-599.

β. 507-517 " γ. 564-571.

γ. 518-525 " δ. 572-578.

δ. 526-532 " ε. 579-590.

The last word of Menelaus in the στιχομυθία preceding these stanzas serves as the catchword for Tundareus and

he begins his *prooimion* with a question in regard to *oopia*. The rest of the *prooimion* is particular and aimed directly at *Arctus*.

The *proodos* is omitted since the audience is already acquainted with the facts of the case.

The *perorai* as usual extend through the greater part of the *strophai*. *Eurydamas* maintains that the crime is unnatural and contrary to the established laws of the state; that if such a course be allowed to proceed there will be no end to it; that he has no sympathy for impious and base women but he will uphold the law; and finally this god-sent madness is the best argument of all.

In the *epilogos* *Eurydamas* -

lance not to defend the culprit and thus oppose the will of the gods; and makes a fitting close to his speech by deploring the fact that he has been so unfortunate with his daughter.

The story of Antenor's wife is then related as it is delivered over to Teucer rather than to the judge. We shall find that he reserves his address to Menelaus until later when Pandarus has departed.

In the course of he dismisses all hesitation he may have in addressing one so much his elder and proceeds at once to reply to the arguments of his opponent.

In the course he answers every argument advanced by Pandarus. He admits the crime but defends

it on his own and that he has avenged his father who had greater claims on him than his mother had. His condition is not so well now but it would have been far worse had he not avenged his father's death. Finally he had obeyed the commands of Apollo in consulting the bird and saved his god and case him.

In the Επὶ Νόμῳ he asks that the crime be considered simply as unfortunate; and finishes his Εὐχὴ with a general statement in regard to ἁμαρτίας and ἁμαρτῶν marriages.

The excellent address and strong arguments of Foster incite Transcendents still more (see 60, 61). He

of death on Orestes and his sister
(vv. 612-621), and warns Menelaus
once more not to defend the murder
er (vv. 622-628).

After the departure of Menelaus,
Orestes turns to Menelaus and in
a *stichos* of forty verses (vv. 640-679) endeav-
ors to persuade him that it is his
duty to defend the son of Agamemnon.

Second *stichos* of Orestes, 640-679.

1. Προμνην, 640-641.

λέγοιμ' ἂν ἥδῃ. τὰ μακρὰ τῶν περὶ τοῦ λόγου
ἐπίπροσθεν ἔστι καὶ σαφῆς μᾶλλον κλύει.

2. Πίστις, 642-679.

α. 642-654. Give me not of your own
honor but of the honor
received from me. I have received

me. I want that I am in the wrong.
My father assisted you in an evil
cause and therefore you should in
return assist me.

3. 655-664. Assist me just one day
in return for ten years toil. My
sister was sacrificed at Antioch for
us make but I ask no return for
this. Simply save my life and
that of my sister.

4. 665-677. Friends should assist
friends in misfortune, for they
are not needed in prosperity. I
implore thee by thy wife whom
thou dost love and by the spirit
of my dead father which dwells
above thee.

5. Ἐπὶ λόγῳ, 678-9.

εἶδον καὶ ἀπῆγγον τὴν σωτηρίαν,

ἤτοι πάντες κοῦκ ἔγω ἔστημι μόνος.

The story of Menelaus in reply (vv. 691-5), which is the decision of the judge who has heard both sides of the case, is a poor one and admits of no division. As usual our poet portrays him in the worst colour. Menelaus evades the question as much as possible and after much hesitation promises to try to persuade the people to moderation (vv. 691-2, 704-5, 710) but he will use no force (vv. 711-12).

This gives Orestes little hope from Menelaus and as the latter withdraws the disappointed youth exclaims, (vv. 717-18)

ὦ πλὴν γυναικὶς εἶνεκεν στοατηλατῶν
τῶν οὐδέν, ὦ κάκιστε τιμωρῶν φίλων.

4. Troades, 895-1059. Πόεις, 214-205, 269-1032.
 Disputants, Helen and Menelaus. Judge,
 Menelaus.

Troy has fallen and the Trojan women have been assigned to the various leaders of the Greeks, when Menelaus happens upon the Trojan Helen, who is not his wife but is a slave belonging to the king of Sparta. He goes to her in order to stay in the house of his wife and to see her.

At v. 895, Helen appears and when informed that she must die (vv. 901-2) asks:

ἔστιν ὅν ποῖς ταῦτ' ἀμείψασθαι λόγῳ,
 ἢ οὐ δικάζω, ἢ ὄλω, θανούμεθα; (903-4)

To this Menelaus replies,

οὐκ εἰς λόγῳ ἐλήλυθ', ἀλλὰ σε κτενῶν.

But it is ⁱⁿ unjust for a person to be condemned without a trial, and since

Accuba, who happens to be present, is sure of persuading Menelaus that Helen ought to die she asks that the defendant be granted a hearing, after which she herself will answer, and Menelaus can then sum up the arguments and render his decision (906-910). We have then a case involving capital punishment. Helen is defendant pleads her own case, Accuba answers her argument and Menelaus is the judge.

Proof of Helen, 914-965.

1. Προσφορ, 914-918.

Since you consider me an enemy perhaps you will not answer my arguments, whether I make a ~~good~~ or bad defence¹⁾. But I will answer the

1) Compare into 5. to in a similar into section.

charges which I think you will bring
against me?

2. *Πρότερος* wanting.

3. *Πότες*, 919-960.

a. 919-922. In the first place this woman
was the direct cause of the evils be-
cause she brought forth Paris. In the
second place Priam destroyed Troy
and myself in that he did not kill
Paris.

b. 923-93 (fall). He then the result. Paris
became the judge of the three goddesses.
Paris promised him Helen. In a
few lines Paris and the
cause of the war. Before examining

2. Anticipation of an opponent's argument, *πρότερος*
27415.

3. 11928. N. Eur. Stud. II, p. 150. "Der eingeklammerte
Vers scheint zu den absurdesten Fabricaten, mit
denen man sich in der Kritik begnügt."

my form; promised me to him if she won
the prize for beauty. (Hence she is
implicated too).

γ. 931-937. Kypria won the prize and
there my marriage ended. Hellen,
since you are ^{not} subject to barbarians.
the cause of this can be ascertained.

§. 938-950. You will say I do not touch
upon the real question under discus-
sion; namely, that I left your palace
in stealth. The evil genius of this woman,
all her Alexander & Paris' came with a
howl and noise. Kypria is his ally.
Why did I accompany a stranger?
Charge it to the goddess. Given Lene is
her slave

§. 942. καὶ Πάρις, It would read εἴτ' ἂν ἴδοιτο, the
line Lene. (Ibid. II, 11. 50-54)

c. 951-960. You may have a plausible argument against me in the following: after the death of Alexander I ought to have returned to the throne. This was ~~the~~ thing I attempted, as the guards on the towers can bear me witness, but I was forcibly detained by Diiphobus as his

4. Ἐπίλογος, 961-965.

πῶς οὖν ἐτ' ἂν ἐντὶ σκοπῶν ἐνδίκην, πόσι,
 πῶς τοῦ δικαστέω, ἦν δ' ἔμην βία χαρὰ,
 τὰ δ' οἶκον κεν' ἂν τὶ νικητῆριον
 περὶ τοῦ ἐπὶ λυγροῦ, εἰ γὰρ αὖτε πάλιν
 βούλει, τὸ χρῆξεν ἡμᾶς ἐστὶ σοι

Ἔπος of Demosthenes, 204-202.

1. Τοῦτο οὖν ἐστὶν.

2. Τοῦτο οὖν ἐστὶν.

3. Τοῦτο οὖν ἐστὶν.

2. 982-983.

ταῖς θεαταῖς⁶⁾ πρώτῃ συμμάχῳ γενήσομαι
καὶ τήνδε δέξω μὴ λήγουσαν ἔνδικα.

I do not believe that Hera and Pallas
have come to such a pitch of folly as
to subject Iovos and Ithens to Poly-
gia. Their contest in regard to beauty
was a contest for the sake of glory
to gain by it. You cannot make that
an argument.

3. 983-997. You allege that Kupis assisted
my son. Your own passion was the
Kupis. All folly is attributed to her by
mortals and rightly so. The reason
of the riddle Ulysses gave the word
2. 983-997. "Barbarian gold and splendor"

6. ταῖς θεαταῖς Hes. and Arist. Rhét. III. 17, 15.

7. 997. Ἐστὶ δ' ἄλλος... τόπος... τῶν Σικελικῶν ἐκ τῶν
ἐν τῇ... ἀπὸ τῆς... ἐκ τῆς...

Ἐκ τῆς... τῆς Ἀφροδίτης

καὶ τοῦτομ' ὁρᾷς ἀφροσύνης ἄνευ τῆς.

Arist. Rhét. II, 23, 29.

and your strategy.

1.100-102. How can we ever tell you the losses. Who heard your cries as you were carried away? Furthermore how can we tell you your affliction, how all as the goddess of Pity would pity you the Trojan woman.

S.1010-1028. You maintain that you tried to escape from Troy but could not and were forced to remain against your will. A noble wife would then have committed suicide. In the contrary I often urged you to leave the city and put an end to the war, but this did not please you.

You preferred to be decked in fine apparel and be worshipped by barbarians.⁸⁾

δ. 1.20.20-122 manuscript. Variant: "H. On suggests
ἐν τοῖς Ἀλεξανδρῶν γὰρ ἐπαίξει δόμους
καὶ πύργους καὶ ἀνδράσιν ἐκτετακτοῖς
καὶ ἀγαθὸν ἦν αὐτῇ τῷ πόλει. See. 2.10.20, 2.10.21.

3. Ἐπίλογος, 1029-1032.

Μενέλαο, ἵ' εἰδῆς δὲ τελευτήσω λόγον,
 στυγερὰν αὖτις Ἑλλάδα δέξαι τήνδε τανύ-
 στυτον, νόμον δὲ τόνδε παῖς ἄλλαίσι θεῖς
 νυναιξί, θνήσκειν⁹ ἥτις ἂν προσδῶ πόσιν.

Πίστες δ' ἔπειτα. Πίστες δ' ἔπειτα.

β. 923-931 answered β. 1029-1032.

γ. 932-933 " α. 932-933.

δ. 938-950 " ι. 998-1000.

ε. 951-960 " δ. 1010-1028.

Menelaus did not enter the court room as an impartial judge but his decision had been already made (v. 905). He did not hear the arguments for the purpose of affording Helen an opportunity of escaping the sentence of death but simply because he had leisure to

9. 2 v. 90, 1032, θνήσκειω not θνήσκειω.

the arguments in the *agôn*. This is therefore a court scene with all the apparatus of procedure and argument, a trial but in reality it is not a trial at all, for the decision has been made before the trial. In other words Euripides saw a fine opportunity for pleasing his audience with a mere farce of a trial and so made the speakers present the arguments. The verdict of the judge after the *epilogoi* of the two speakers is but a repetition of his former determination. He agrees with Hecuba in thinking that Helen left Sparta of her own accord; that her argument in regard to Cupid is only "*κόπον χέρις*" (271038); and therefore she shall die (1036-1041). Helen makes a last appeal for mercy, but it is of no avail (1042-3). He orders the

servants to conduct Helen to the ship and after a few words with Hector the scene closes.

The story of Helen contains three of the four divisions, the reproaches being omitted. In the *prooimion* she suggests that her opponent may not answer her but declares that she will prove the arguments that may be made by the opponent and answer them, and also advance her own arguments. The *epitaph*, as we should expect in such a case, where the protagonist's life is at stake, extends through nearly the whole of the story. In the first division of the *epitaph* she endeavors to shift the responsibility for the evils consequent upon her marriage to her back to her ultimate cause, according to the argument; namely, the

parents of Paris. Secondly, the address of
 these were the cause of her actions. At this
 point she introduces a sophistic argument
 in her defence. She maintains that in her
 argument with Paris she was the means
 of saving Greece from falling into the hands
 of the barbarians. She then discusses
 another question, - her departure from
 home and husband. The cause of this
 is again Paris, whom even Zeus
 himself cannot resist. In the last di-
 vision of the *prologos* she introduces and
 answers a plausible argument which
 may be advanced by her opponent.

In the *epilogos* she turns directly to
 the audience, and addresses them on one
 hand, and makes a final appeal for
 justice.

The *prologos* of the drama is well marked
 at the outset the passionate nature of

The Trojan' queen in the absence of argument, she hastens to answer the arguments of Helen, passing over the first which is in fact so ridiculous as to take no argument at all, and first attacks the weakest argument which her opponent advanced and which had been shrewdly placed in the middle of Helen's speech. Of this reply Aristotle says (Rhet. II, 17, 15), "ἤψατο πρῶτον τοῦ ἐν τῇ δευτέρῳ". She then takes up and answers each of Helen's arguments, and at the close, in the 34th vs., witnesses the judge, as the common opinion did at the time of her story, and urges him to act in a manly and worthy manner.

By comparing the arguments of Helen with Menelaos' Exhortation we find some very interesting coincidences. In

ἔχοντα τριπλὸν ξόχοντος ἑαυτὸν θεῶν.
 καὶ Παλλάδος μὲν ἦν Ἀλεξάνδριον δόσει
 Φρυγίᾳ στρατηγούνῳ Ἑλλάδ' ἐξανιστάναι,
 Ἥρα δ' ἐπέσχετ' Ἀσιὰδ' Εὐρώπης δ' ὄρου.
 ἡ ὕπνου δὲ τούμῳ εἶδεν ἐκπαυλουμένη
 δώσειν ἐπέσχετ'· εἰ θεῶς ὑπερδράμοι
 κάλλει, τὸν ἐνθένδ' ὥς ἔχει σκέψαι λόγον·
 ἡ δὲ Κύπρις δὲ, κ. λ.

ἡ δὲ Κύπρις δὲ, κ. λ.

ἦλθ' οὐχὶ μικρὰν θεὸν ἔχον αὐτοῦ μέτα

ἡ δὲ Κύπρις δὲ, κ. λ.

τὴν θεὸν κόλαξε καὶ Διὸς κρείσσων γενοῦ,
 ὃ τῶν μὲν ἄλλων δαιμόνιων ἔχει κράτος,
 κείνης δὲ δοῦλός ἐστι συγγνώμη δ' ἐμοί.

ἡ δὲ Κύπρις δὲ, κ. λ.

εἰ δὲ τῶν θεῶν κρατεῖν
 οὐ δύει, τὸ χρεῖν εὐαχὲς ἐστὶ σοι τὸδε.

These arguments are briefly disposed of by Hesioda in the following words:

ὁ πὺρ δ' ἰδὼν νιν νοῦς ἐποιήθη Κύπρις.
τὰ μῦθα γὰρ πάντ' ἐστὶν Ἀφροδίτῃ, θεοτοῖς,
καὶ τοῦνομ' ὁμοῦς ἀφροσύνης ἔχει δεῖξ. (958-990).

But Gorgias with his sophistic arguments defends Helen on the same ground and proves that she is entirely free from guilt. For, says he -

"Ἡ γὰρ τίχ' ἐβόληται καὶ νέστη βουλεύμασι καὶ ἐνδύκτες ψηφίσμασιν ἔπραξεν ἡ ἔπραξεν, ἢ, βία ἀσπασθεῖσα, ἢ λόγῳ πεισθεῖσα, ἢ ἔρωτι ἀλοῦσα. Εἰ μὲν οὖν διὰ τὸ πρῶτον, ἄξιός αἰτιάσθαι ὁ αἰτιώμενος· νέστ' γὰρ προθυμίαν ἀνδρωπίνῃ προμηθεΐα ἀδύνατον κωλύειν. x x x νέος δ' ἀνθρώπου κρεῖττον καὶ βία καὶ σοφία καὶ τοῖς ἄλλοις, εἰ οὖν τῇ τύχῃ καὶ τῷ θεῷ τὴν αἰτίαν ἀνασχετόν, τὴν Ἐλέντην τῆς δυσκλείας ἀπολυτέον. (Hel. 6).

Also in ecc. 15, -

εἰ γὰρ ἔρωτες ᾗν ὁ ταῦτα πάντα πλάσας, οὐ χαλεπῶς διαφεύξεταί τὴν τῆς λεγομένης γεγονεναι ἀμαρτίας

αἰτίαν. ἃ γὰρ δοῶμεν, ἔχει φύσιν οὐχ ἣν ἡμεῖς
θέλομεν ἀλλ' ἣν ἕκαστος ἔτυχε διὰ δὲ τῆς
ῥέουσας ἢ ψυχῆς κὰν τοῖς τρόποις τυποῦται.

And finally in sec. 12 he finishes
his argument thus, -

εἰ οὖν τῷ τοῦ Ἀλεξάνδρου σώματι τὸ τῆς
Ἑλένης ὄμμα ἥσδέν προσδυμίαν καὶ ἁμι-
λαν ἔρωτος τῇ ψυχῇ παρέδωκε, τί θαυμά-
στον; ὅτι εἰ μὲν θεὸς ζῶν ἔχει θεῶν θείαν
δυναμιν, πᾶσι ἂν ὁ ἥσσω ἐῖη τοῦτον ἀπώ-
σασθαι καὶ ἁμύναςθαι δυνατόν; εἰ δ' ἐστὶν
ἀνθρώπινον νόστον καὶ ψυχῆς ἁγνότητα,
οὐχ ὡς ἀμάρτημα μεμτέον ἀλλ' ὡς ἀτύχη-
μα νομιστέον. ἦλθε γὰρ οὗτος ἦλθε τυχῆς
ἀγρεύμασιν, οὐ γνώμης βουλεύμασι, καὶ
ἔρωτος ἀνάγκαις, οὐ τέχνης παρασκευαῖς.

... at Athens in the
... and no doubt the host came
from them in this story of Helen as

well as in other speeches, especially in the story of Cassandra, Troad. 353-405, where the sophistic element reaches its high water mark in Euripides.

B. Discussions between two or more speakers.

1. Alceste, 614-738. Phœbus, 629-672. 675-705.
Disputants, Admetus and Phœbus.

By a decree of the Fates Admetus, king of Phœria, was condemned to die, but Apollo having interceded in his behalf prevailed upon Oraxos to accept a substitute for the king. After Admetus had tried in vain to prevail upon his parents or some one of his friends to die for him, his wife Alceste voluntarily offered her own life as a substitute for that of her husband.

After the death of the devoted wife, as the funeral procession is about to proceed to the tomb, Phœbus, the aged father of Admetus, appears (vv. 604-613) bringing offerings for the dead wife (vv. 618-621). At this juncture the funeral procession is detained and an angry

discussion takes place between Admetus and Phereus. There is no introduction to this discussion, either in the form of a *στοχασμός* or more quiet conversation, as is usually the case, but Admetus at once bursts forth angrily against his father in a long *σῆμα* (vv. 629-672) and brings a series of charges against him. These charges are in turn answered by the defendant in a somewhat shorter *σῆμα* (vv. 673-705).

Πῶς of Admetus, 629-672.

1. A *πρόλογος* strictly speaking is wanting, but vv. 629-632 form a rather loose introduction to the *σῆμα* and the *πλοῦτος*, the latter beginning with vv. 633.
2. The *πρόλογος* is not given in a special form but is scattered along

So, too, the poet cannot say that the Lydian and Phrygian have been very respectful to you. For this you return me such a favor.

(Vv. 662-668 contain a command and add nothing to the argument).³⁾

4. Ἐπίλογος, 669-672.

μάτην ἄρ' οἱ γέροντες εὐχάνται θανάτῳ,⁴⁾
 γῆρας γέροντες καὶ μακρὸν χρόνον βίου.
 ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται
 θνήσκεν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύν.

Ῥῆσις of Phryges, 675-705.

1. Προοίμιον, 675-680.

Do you think you are attacking a
Lydian or Phrygian bought with you

3). Vv. 666-668. For a full discussion of these verses see H. Eur. Stud. II, pp. 108, 109. J. Kričala, Eur. Stud. II, pp. 14, 15. Cf. the ἐπίλογος in Iphigenia Aul. 1249-1252.

own money? Do you not know that
I am a free-born citizen of Thessaly?

ἀλλ' ἑλευθερὸς, καὶ γεννῆας ἰσχύουσιν
ἱστῶσαν ἐκ τῆς οὐ βαλὼν οὐδ' αὖτις ἔπει.

2. Πίστεις, 681-702.

α. 681-684. I named thee as lord of my
house, but I know of no law that so
a father should die for his son.

β. 685-690. You have all that should
rightly belong to you both in power and
wealth. I have not wronged;
deprived you of anything.

γ. 691-693. You enjoy life and, I assure
you, it is sweet to me also however
short.

δ. 694-702. Do you charge me with
so serious a crime as murder?
not as trivial as - - - - - . I have
made a wise discovery if you can.

persuade wife after me. *Inde* *Inde*

Δ. Ἐπίλογος, 703-725

οἶχα νόμιξεδ; εἰ σὺ τὴν σαυτοῦ φιλεῖς
κυχήν, φιλεῖν ἅπαντας· εἰ δ' ἤρως κακῶς
ἔρεξς, ἀκούσῃ πολλὰ καὶ ψευδῆ κατὰ.

Πίστεις of Admetus. Πίστεις of Pheno.

α. 633-639	answered	α. 681-684.
β. 640-647	"	β. 694-702.
γ. 648-657	"	γ. 691-693.
δ. 658-661	"	δ. 685-692.

At the close of these *ἑρσεις* the discussion reaches its climax by the introduction of the *στοχομευδία* (vv. 710-730), the most spirited and bold in the whole. The several cuts and thrusts in the *στοχομευδία* are generally a demand!

of the arguments advanced in the previous *Stoos*, and the present discussion follows the general rule. The scene is brought to a close by Admetus ordering his father to leave and allow him to bury the dead. (vv. 729-754^{ff}.)

These two speeches are shorter than the average and this fact may account for the absence of both a copious and *πρόδους* in the first speaker's *Stoos*. Passion too is high, which is an additional reason why the speaker hastens at once to heap his charges upon his opponents' heads. The two first verses (629-30) of the *Stoos* of Admetus state the situation in brief, and vv. 629-632 may be considered as a general introduction, allowing the speaker time to collect his thoughts, since the

main charges do not come until 5.65.77

The *epilogos* is general and almost
concluding but its relation to the
present case is quite evident.

In the *Stois* of *Phem* we find the
usual three divisions of the second
speech. In 10.079-80 he declares his
intention to refute the charges of his
son and this introduces the *Stois*.

The divisions of the *Stois* are the
same in number as those of *Ad-
metus*, and each is an answer to
some one of the preceding. The tenden-
cy to balance throughout, to answer
each point in the *Stois* of his adver-
sary causes him to deliver an *epilogos*
which is an answer to that of the
first speaker.

2. Andromache, 45-726. *Phoc.*, 45-53, 53-221, 315-403, (384-422), 521-641, 645-671, (693-726). Disputants, Hermione and Andromache; Andromache and Menelaus; Menelaus and Helen.

This play is full of brilliant discussions.

Heptolemus having received Andromache as his prize after the fall of Troy took her to his home and by him she has a child. Heptolemus becomes jealous of Andromache and while Heptolemus is absent Menelaus and Hermione seek to kill the mother and son.

At 457 Hermione appears on the stage and after addressing the chorus turns upon Andromache and violently attacks.

7153-77

οὐ δ' οὐσα δούλη καὶ δροίκητης γυνή
 δόμους κατασχέιν ἐκβαλὺς ἡμᾶς θέλεις
 ταύδε, κ.τ.λ.

She continues to make her charges against Indromache from this point until the end of the ἔπος.

The usual couplet of the chorus then follows, after which Indromache begins her defence, v. 777-780,
 φεῖσ' φεῖσ'.

καὶ γὰρ ἐν τῷ νέῳ ἔντε τῷ νέῳ
 τὸ μὴ δέκαον ἔστις ἡνδρόπων ἔχει.

Indromache avenges her case, as the chorus would do, in the εἰκότων, and in this way tries to establish the proof of her innocence.

The ἔπος of Hermonias contains only the πλοῖα (with the πρῶτος scattered throughout), except that we

147-154, addressed to the chorus) may be considered as a general introduction.

On the other hand the story of ~~Indragade~~ has distinct traces of two if not three divisions.

Plan of the Drama.

1. Sc. 147-154. Introduction by an address to the chorus.

2. $\Pi\sigma\delta\epsilon\sigma\epsilon\varsigma$ included in the $\pi\lambda\omicron\tau\epsilon\varsigma$.

3. $\Pi\lambda\omicron\tau\epsilon\varsigma$ (155-81).

a. 155-162. The first episode, which is a scene in the garden. By the introduction of the $\pi\lambda\omicron\tau\epsilon\varsigma$ in the scene of 200-210, there is the effect of Asiatic women in such matters.

D. 163. The third part of the drama, which is a scene in the garden. The $\pi\lambda\omicron\tau\epsilon\varsigma$ is introduced in the scene of 200-210.

First 57019 of Andromache, 193-231.

... Τὰ δὲ πάντα, 193-231.

I fear my arguments will be of no avail, since I am a slave,³⁾ for the haughty dislike to hear superior arguments from inferiors.

ὁμῶς δ' ἐμαυτὴν οὐ προσδοῖσ' ἀλίσσομαι.

2. Πότεις, 192-228.

α. 192-204. In what grounds do I a slave hope to drive you from your lawful spouse? Am I proud of my form and the size of my city⁴⁾ and therefore expect to gain your hand?

β. 205-214. It is through no drugs of mine but your own fault that you

3). Compare the reception of Helen in Troad, 914ff.

4). V. 197. Retain πόλει of the MSS.

5). V. 198. But, since it is, too, in the city, but it is necessary to go

husband hates you.

γ. 5-128. If you were a Phaeacian wife would you love the other wives of your husband? A wife should tolerate her husband's faults.

3. Ἐπὶ Δοχῶν, 229-231.

μή τήν τεκοῦσαν τῇ φιλιᾷ, γύναι
 Σῆται παρ' ἡμῶν· τῶν καὶ τῶν ἰδὼν μητέρων
 φεύγειν τόπος· χεῖρ τέλει; δόσις ἔνεστι νοῦς.

Πίστις of Hermione. Πίστις of Andromache.

α. 155-162 " α. 192-214, β. 205-214

δ. 173-180 " γ. 215-228.

Andromache does not reply to β and γ of the Σῆται of Hermione, for β is a command rather than an argument, and γ cannot be

answered since the lion is a living witness to the fact.

The divisions in the story of Antimache are not as clearly defined as they are in her defense before Menelaus shortly afterwards (vv. 317-363), yet the arguments are skillfully advanced and the speech is a good reply to the violent attack of her opponent.

At the close of the story the discussion changes to the animated *stichomythia* and the two disputants rail at each other for twenty five verses (236-260), as Admetus and Phaedra did at the close of their debate (Alcest. 708ff.), until Hermione leaves the stage with a threat (vv. 261-268).

After Hermione has departed

Andromache is seen now dropping
the son of Andromache,

ἤκω λαβὼν σὸν παῖδ'; ὅν εἰς ἄλλους δόμους
λάτρεα θυγατρὸς τῆς ἐμῆς ὑπεξέδου.

He offers Andromache the choice be-
tween her own death and that of her
son (314-315). This causes Androm-
ache to deliver another long ἔπος
which is the master piece of the
whole discussion.

Second ἔπος of Andromache, 317-323.

1. Πρότερον, 317-323.

ὦ δόξα δόξα, κρύβοις δὴ βοσπύων
οὐδὲν γένοιτο βλοπὸν ὕγκωσας μέγαν.

They who gain glory under false
pretences only seem to possess it.

2. Πρότερον, 324-329.⁶⁾

6) Kindred with 31. ἔπος of Andromache, 324-329. See 31. ἔπος of Andromache, 324-329. ἔπος of Andromache, 324-329. ἔπος of Andromache, 324-329.

houses.

γ. 347-354. One should not for a trifling cause involve himself in great calamities; nor, if we are in a house and well, should we imitate them.

δ. 355-362.⁸⁾ If we do not hope to see our father and mother in heaven, as she says, we are willing to stand trial before your relatives who are equally wronged in that case.

4. Ἐπίλογος, 361-363.

ἡμεῖς μὲν οὖν τοιοῦδε· τῆς δὲ οὔτις φρονεῖ
 ἐν σοὶ δέδοικα· διὰ γυναικείαν ἔριν
 καὶ τὴν τάλαιναν ὤλεσας Φρυγῶν πόλιν.

⁸⁾ Many points in vv. 355-363 are very thoroughly discussed by H. in the 1st and 2nd volumes.

In the preceding story of Andromache the expression is quite general and almost proverbial but at the same time it is intended to be applied to Menelaus.

The *πρόλογος* is not as clearly defined as the other divisions because it is really unnecessary.

The preceding part of the play has given us this. He tells us however in a few words that

Menelaus favors the cause of his daughter and enters into a contract with one who is a slave.

The beginning of the *πρόλογος* is clearly marked by her own words

Μενέλαε, φέρε δὴ διαπερδύωμεν λόγους
This division of the *πρόλογος* is especially worthy of attention because the argument is so clear.

ed so clearly and forcibly. The great number of questions (ἐρωτήσεις) should also be noticed, especially in vv. 19-20.

σὺ δ' ἐκδιδούς

ἄλλω τί λέξεις; πότερον ἴσῃ κακὸν πόσιν
θεύγει τὸ ταύτης σῶφρον; ἀλλὰ ψεύσεται,
γαρ εἴ δέ τις νιν; ἢ σφ' ἄνδρῶν ἐν δόμοις
χώραν κατέξεις πολὺν; ὦ τλήμων ἄνερ,
κακῶν τοσούτων οὐχ ὄρῃς ἐπιρροάς;
πόσας ἂν εὐνάς θυγατέρ' ἡδικοημένην
βούλοι' ἂν εὐρεῖν ἢ παθεῖν ἀχὼ λέγω;

Compare this with the questions in her former speech (193-202).

In vv. 355-360 she produces an argument which Menelaus had not mentioned but is an answer to vv. 355-360 of the previous speech of Menelaus. She realizes that this is the strongest argument of her

opponents and as such she wished to meet it.

The *epidoxos* is brief and to the point and may be summed up in four words -

ἔμελλε γὰρ οὖν τοιοῦτε (v. 361).

Menelaus considers it beneath his dignity to answer in a formal manner the arguments of a female slave. His course is decided and all arguments are as nothing when coming from such a source. He defends his course of action by the importance of the marriage rights to the wife (vv. 370-373), and by the fact that relatives have common interests (vv. 374-379). In vv. 380-383 he again offers her the choice which he gave in vv. 314-315. These

last words of Menelaos are more
 than the unfortunate woman can
 endure. She can no longer argue
 her case but the clearest water
 is changed to a weeping suppliant.
 The first word of her speech (αἶμα,
 v. 384) is typical of the whole. Her
 grief becomes so great that it can
 only find expression in passion-
 ate questions, vv. 388-390-

τί καίνεις μ'; ἀντὶ τοῦ; ποίαν πόλιν
 προύδωκα; τίνα σῶν ἔκτανον παίδων ἐγὼ;
 ποῖον δ' ἐπύσσα δῶμ';

Also vv. 404-5.

τί δ' ἔτι βλάπτεις ἐπὶ τῷ; πᾶσι περὶ χερσὶ θάλασσαν;
 πρὸς τὰς παρούσας ἢ παρελθούσας τύχας;

At v. 411 she leaves the altar
 and returns home; not to weep
 any more. Menelaos then returns
 to his home (v. 425) and enters

words makes known his deceitful trick to persuade him to leave the altar, and adds (vv. 431-2) -

τὴ δ' αὖ γὰρ παῖδ' ἑταῖρ' ἑὸν κρείσσον,
 ἦν τε κτανεῖν νυν ἦν τε μὴ κτανεῖν θέλῃ.

This causes a sharp *στιχομολία* between him and the two speakers, when Andromache delivers a violent invective against Odysseus, vv. 433-44.

From this point the plot develops at a more rapid pace. Odysseus comes to the rescue. He appears just in time to check the departure of Menelaus and save the life of Andromache. He is at once surprised and excited, and exclaims, v. 545, &c. -

ἐκὼς ἐρωτῶ τί τ' ἔφατ' ὅτα σφασθ'.

τί ταῦτα καὶ πᾶς; ἐκ τίνος λόγου νοσεῖ
 δόρυ; τί πρόσσετ' ἄκριτα κτηνιόμενοι;

Μενέλα', ἐπίσχεσ' μὴ τάχυν' ἔχειν δίκης.

This cannot be passed, says he, without a fair trial. In vv. 577-8 Helen demands the release of Andromache, but Menelaus refuses, (vv. 579-81). A short *στιχομυθία* now comes vv. 583-587, which usually follows but here precedes the long *ἔπος*. The *ἔπος* of Helen which follows is simply a torrent of invective poured upon the head of Menelaus. There is none of the usual divisions to be found in the *ἔπος* and in this respect it resembles some of the abusive speech of Hermione to Andromache (vv. 155-180).

We may make the following divisions as to subject-matter:-
1. Vv. 590-601. An attack upon Spartan

W. 602-609. Against Helen in particular.
W. 610-618. You caused the death of
my son, but you did not find any
yourself.

W. 619-631. You were anxious to
regain your unfaithful wife, and
therefore caused your brother to
kill his daughter.

W. 632-638. And now you come here
to continue your bloody work.

W. 639-641. Enkopi'Gov naide, A poor
but upright relative is better than one
rich but base.

After this torrent of abuse heaped
upon him for sixty-two lines
by the indignant old man, Mon-
khouse replies in a long article
is quite moderate in tone com-
pared with that of his opponent.

^cΠρὸς τὸν Μενέλαον, 645-679.

1. Τὸν δὲ νῦν, 655-56.⁹

Why should you say that old men are wise when you disgrace yourself and insult me in account of a woman, a barbarian, whom you ought to drive far away?

2. Προδούς, 657-66.

You admit this woman into your house and defend her. With due forethought for you as well as for myself I wish to kill her, but I will have her terrible punishment.

9. H. rightly rejects vv. 655-6. June Kotlyar: "Paris und Hector ist xxx trivial." H. E. Müller, 2, 10. v. 650. For τῆνδ' read τῆλ' with Paris and Hector. "Paris und Hector."

3. *Th...*

1. *...*

καὶ τοὶ θεοί, ἔφασθαι γὰρ οὐκ ἀδόξον λόγον,

Would you make ~~unbecoming~~
~~mention of the gods?~~

§ 668-67. If my daughter were young
 would you quietly allow her to
 lose her rights?

γ. 672-677. Husband and wife
 are ~~not~~ *loving* for nature, but
~~...~~

strength, while a woman's car-
 rests in her parents and friends.

Hence I am justified in defend-
 ing the rights of my daughter.

§ 678-68. You ~~...~~ me in
 your speech (vv. 625-6, 611-15, 624-5, 629-30) re-
 lated to my honor, and I wish you
 had exercised the same restraint
 in regard to Phoenice that I did with

4. Ἐπίλογος, 685-690.

ταῦτ' εὖ φρονιδὺν σ' ἐπὶ ἤλδον, σὺ γὰρ ἰσχυρὸς χάρων
 ἦν δ' ὄξυνον μὲν τοῖς μὲν τῇ γλωσσοσάλγι
 μείζιον, ἐμοὶ δὲ κέρδ' ἢ προμηθεΐα.

At the close of the ῥήσις of Menelaus
 Menelaus again breaks forth in anger -
 οἶμοι, καὶ δ' Ἑλλάδ' ὡς κακῶς νομίζεται (693)-
 and deprecates the fact that a general
 gains all the glory of a victory won by
 an army (vv. 693-702) as is the case with
 Menelaus and his brother (vv. 703-705).

At v. 706 he returns to the case of An-
 dronache and again demands her
 release (v. 715). This time Menelaus is
 forced to yield. The Spartan threat-

1. "line contraria emendandum ὄξυνον μὲν quia
 edict, Van. Lect. p. 592. The S doubtless crept in through
 the influence of the first letter of the following word (S).

and vengeance on the house of Atreus should the grandson favor the cause of Andromache, and then departs.

Thus ends this long discussion. Beginning with the first attack of Hermione against Andromache (v. 155) and ending with the departure of Menelaus (v. 746), it extends through about half the play. We have seen the court scenes and three heated discussions.

First, Hermione and Andromache, then Menelaus and Andromache, and finally Helen and Menelaus.

The case ends with the rescue of the captive mother from the lawless hand of the usurper, and the ignominious defeat of the hated Spartan and his family by the victor.

The Principal Story of the

Two plays of Euripides are -

1. The story of Andromache, vv. 319-363.

2. The story of Menelaus, vv. 645-690.

They present a number of interesting similarities which should be noticed.

1. The *ῥήσις* are about the same length. The *ῥήσις* of Andr. has forty-two verses (or forty-six including vv. 364-5); the *ῥήσις* of Menel. has forty-four verses (or forty-six including vv. 655-6).

2. The divisions in each *ῥήσις* are nearly equal.

ῥήσις of Andromache. *ῥήσις* of Menelaus.
 προοίμ. and προτ. 11 vv. (4 incl. 330-3), προοίμ. & προτ. 15 vv.

πίστες 28 vv.	πίστες 26 vv.
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ἐπίλογος 3 vv.	ἐπίλογος 3 vv.
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3. The *πίστες* in each *ῥήσις* have four subdivisions.

Πίστεις of Andromache, Πίστεις of Menelaos.

α. 333-337.

α. 662-667.

β. 339-346.

β. 668-671.

γ. 347-354.

γ. 672-677.

δ. 355-360.

δ. 678-683.

4. There is a distinct introduction
to the πύργος and ἐπίλογος in each
στροφή. Compare π. 333 -

φέρε δὲ διαπεσόντομεν λυγροί.

with π. 662 -

καί τοι φέσ', ἄψασθαι γὰρ οὐκ αἰσχρὸν λόγῳ.

In the ἐπίλογος compare π. 361 -

ἡμεῖς μὲν οὖν τοιοῖδε -

with π. 683 -

ταῦτ' εὖ φρονῶν σ' ἐπέπληθον.

3. Electra, 998-1140. Phœbus, 1011-1050, 1060-1096.
Disputants, Clytemnestra and Electra.

After the death of Agamemnon at the hands of his wife, the latter gave her daughter in marriage to a foreigner, to whom she gave the keys of her palace and closed the doors of her palace to both Electra and Orestes. The brother and sister afterwards plot the murder of Aegisthus and this is carried out by Orestes while Aegisthus is performing a sacrifice.

Clytemnestra is summoned to the country under ^{the} pretence that her daughter has just been delivered of her first-born. At v. 998 the queen arrives in grand style before the humble cottage of Electra. She here meets

1. the Clytemnestra.

Electra who at once accuses her mother of banishing her from the palace after the murder of her father. This causes Clytemnestra to enter into a long argument to prove the justice of the crime of murdering "her husband".

Philo of Clytemnestra, 1011-1050.

(Vv. 1011-12 are an answer to the preceding words of Electra).

1. Πρῶσιμος, 1013-1017.

When a woman has a bad reputation there is a certain aversion to her words as is the case with me, but unjustly. One should not despise until he has discovered reasons for it, but if there are none, why should he despise?

2. Τῷ σὺν τῷ κριμένῳ

3. Πόσειδ, 1015-1048.

d. 1015-1023. Poseidon gave me in marriage to your father, but not to be united with him however, nor my children. He seduced my daughter from home to Lusi, by a promise of marriage to Achilles, and there took her life.

d. 1024-1029. Had he killed me to prevent the capture of a city or to save the other children it would be pardonable, but it was on account of my first son and his husband that he slew my daughter.

y. 1030-1034. Although I felt deeply injured by that act I would not have killed my husband had he not returned with a young and possessed young dame to share his

δ. 1035-1040. Women are foolish, I admit, but when a husband neglects his home-duties, the wife is liable to imitate him and secure another lover for which she has all the blame.

ε. 1041-1048. If Menelaus had been secretly carried away from home, ought he to have sacrificed instead to save my sister's husband? How would your father have borne that? Ought he not to die then since he killed my daughter?

ζ. Ἐπίλογος, 1049-50.

λέγ' εἴ τι χρεῖξαις κἀντίδωκε παρρησία,
 δ' ὅπως τέθνηκε σὸς πατὴρ σὺκ' ἐνδύει.

2. Argument from example (παράδειγμα). Cf. Ar. 507.

After a few words have passed between Electra and her mother the former delivers a *stichos* in reply to the arguments of Chrysothemis.

Prose of Electra, 1060-1090.

1. Προσίμιον, 1060-61.

λέγοιμε' ἄν. ἀρχὴ δ' ἥδε μεν προσίμιον.³⁾
εἰ δ' εἶχες, ὦ τεκοῦσα, βέλτιον ὄρεναι.

2. Πίστις, 1062-1093 (Σώσα).

a. 1062-1068. For beauty both Helen and yourself are worthy of praise, but you are both wanton and unworthy of praise. The when seized went willingly⁵⁾ and you have killed the noblest man of Greece under per-

[3] "προσίμιον abundantum." H. L. Kuviala (Laur. stud. I, p. 73) suggests προσίμιον. Cf. *ibid.* 1075.

[4] V. 1065. ἀπέρχεται, *Μετ.* ἀπώλετο, i.e. Benson's conjecture now generally accepted.

[5] Compare the text with *ibid.* *ibid.* 1072, 1074.

Text of avenging your daughter's death.

3. 1067-1075. Before your daughter's death, as soon as your husband had departed from home, you began to crimp your auburn locks before the mirror. The wife who takes pains with her toilet when her husband is away has some wickedness in view.

γ. 1070-1085. You alone of all the Locrians were married when the Trojans were successful, but when they were worsted, you looked gloomy, because you did not wish Agamemnon to return from Troy.⁶ And yet you had a husband not inferior to Aegisthus and by your sister's misconduct you could have gained praise (for being virtuous).⁷

α. Return 1075.

γ. Agamemnon's return.

1090-1093 (55m). But if as you say (1093)
my father slew your daughter, what
wrong have I and my brother done
to you? Why, after killing your husband
did you not share our father's home
with us, rather than contract another
or marriage? Your (present) husband
is not banished to avenge your son,
nor is he banished to avenge me al-
though I suffer at his hands a living
death.

3. Ἐπίλογος, 1093-1096.

εἰ δ' ἀμείψεται

τοῖσι καὶ φονεῖ, ἀποκτενῶ σ' ἐγὼ
καὶ πατρὸς Ὀρέστῃ πατρὶ τιμωρούμενος
εἴ μιν δὲ καὶ ἐκείνα, καὶ τὰ δ' ἐν δίκῃ!

1. Kirchhoff and U. rightly enclose vv. 1097-1101 in
brackets. The δῖος ends far better at v. 1096 than

at v. 1099. Compare the closing words τὰ δ'
ἐν δίκῃ (1096) with those of the same passage in
ἐν δ. α. α. (1099).

After a short conversation between Elytemnestra and Electra, in the course of which the usual *στεροφωρία* is employed rather sparingly (v. 1120-1123, 1128-1131), the scene closes by the departure of Elytemnestra to offer sacrifices (v. 1132 & q.).

The *ῥῆγες* of Elytemnestra contain three distinct divisions, the narrative being included in α. 1018-1023, γ. 1030-1034 of the *πλότες*. The *πρὸς ἑαυτήν* is general throughout except v. 1015 — *ὅς μ' ἐν παντ' ἦμ' ἐν, οὐ κακῶς* — by which the general statement is applied to herself. In the *πλότες* there are four arguments advanced in defense of her crime. The last of these is a remarkable hypothetical case which corresponds in every

particular to the real one, and to this hypothesis it is implied that there can be but one answer.

The *endoxos* is short, being simply an invitation to the opponent to answer the arguments advanced.

In the *prologos* of *Electra* the *prologos* is very short and particular. In the first verse the word *prologos* occurs, and it is found in but one other passage in the rhetorical *Stoichos* of Euripides. In *Stoichos* 1175 it occurs at the end of the *prologos*.

On the *prologos* or *Stoichos* *Electra* has not followed the order of the arguments of her mother. In fact it cannot be said that she has answered any one of the arguments clearly and distinctly before proceeding to the next. The *Stoichos* is a

however is an answer to that of *Ulysses* because other arguments are advanced to account for the crime committed by the defendant. So indirectly Electra answers γ. 1030-1034, 1035-1037 by stating that her mother had been false to Agamemnon long before he brought Cassandra to his palace.

The *endoxos* is a peculiar one. It is the decision of a judge ^{rather} than the conclusion of a *Stroph.* Electra has tried her mother, as it were, and found her guilty of murder; she therefore renders judgment against her and sentence of death.

U. 1051-1056, which have generally been given to Electra have caused much trouble to commentators. Hauck

changes - δίκην ἔλεξας· οὐ δίκη for δίκαι' ἔ-
 λεξας, ἢ δίκη - help me but little and we
 had better retain the Voss. reading.

Wilamowitz, Anal. Eur. p. 71, after
 quoting these verses, says,-

"*Ut Electra iusta protulisset Cly-
 taemnestra*" ^W *dici non posse intel-
 lexerunt, necesse est igitur, vari-
 um at improbabilem in modum.*
1054 et 55 cohaerere non docuerunt.
 xxx *'Les vers ont été mal divisés,*
puis mal corrigés' dicit Weilius
improbabilia motus, vers, at alio
quam voluit sensu. 1051-1054, chori
sunt. 1055-6. Electrae."

This is certainly a satisfactory
 explanation of a very troublesome
 passage. Besides the objection given
 by Wilamowitz it is difficult to
 understand why the poet should

make the second speaker give her opinion of the arguments of her opponent at the outset and then check herself after four verses and remind her mother of the last words of the previous $\sigma\tau\omicron\epsilon\iota\varsigma$. This is not a parallel to this in all the rhetorical $\sigma\tau\omicron\epsilon\iota\varsigma$ of Euripides.

There can be no doubt that vv. 1051-6 are far better adapted to the chorus stating the opinion of the audience than they are to Electra, and it is the accepted rule for the chorus to have two or more verses between each $\sigma\tau\omicron\epsilon\iota\varsigma$. By assigning vv. 1051-1054 to the chorus and vv. 1055-6 to Electra the difficulties are removed and the connection of thought is plain. The chorus then reflects on the state of the heavens, and

Electra, in much deference to her mother's exalted position, reminds her before she begins the story that permission has been given to speak her mind fully.

Homer's Iliad.

4. Herakles Mainomenos, 140-251, 1229-1357.

Phoebus, 140-169, 170-235, 1255-1310, 1313-1339.

Disputante, Lyone and Amphitryon,
Perikles and Theon.

Lyone having slain Leon and usurped the throne of Thebes fears vengeance from the relatives of the murdered king. (Herakles married Megara the daughter of Leon). He has determined therefore to kill Megara and her children during the absence of Herakles on the last of his twelve labors.

On his return with Amphitryon, Megara and her children taking refuge from the tyrant at the altar of Zeus. At v. 140 Lyone appears and a discussion takes place between himself and the

philosophy. The story of the tyrant is in-
teresting and shows an attempt at
oratorical display. A synopsis of the
episode is as follows.

¶ Fables of Lycurgus, 140-169.

The tyrant arrogantly asks how
long they submit to misfortune, since
they cannot avert their fate (143-150).
What great deed was done by Heracles
when he killed the lion and
the Nemean lion? Do you
rest your case on these exploits
and therefore maintain that his
children ought not to die? (151-156).
Heracles was not so brave as is re-
ported in the legend with the most
valiant of Europeans - the lion, which
is no test of a man's courage. He is
compassionate who is kind to his
children.

1) 145. - See also the story of the tyrant in the
mythology of the Greeks. See also the story of the
tyrant in the mythology of the Greeks.

bristling line of spears. Lines 1-10
11-15 stating that Hercules
killed him, kill the children and
wife of Hercules that he has no
fear of vengeance from them. (165-185)

Amphitryon replies to the charge
against Hercules in a series of six
verses (170-235), but the 2nd verse ends
with v.216. The rest of the series is
an appeal to Thebes and Salamis
for protection from the tyrant.

Part of Amphitryon's speech.

1. Thebes and Salamis.

2. Thebes, 170-175.

Let Zeus defend his son,³ but

25.164. τοῦτον δ' ἄνα, Wilamowitz, Anal. Eur. 1, 25
3. 170-1. Wilamowitz (Anal. Eur. p. 23) thinks a verse has been
lost here and suggests

Ἐπεὶ δ' ἐν τῷ φιλῶντι πατρὶός τ' ἐργυρὰ πατὴρ
παῖδες κτλ.

for me it is my duty by argument to show the folly of this man, in thy defense, O Herakles.

3. ΠΙΟΤΗΣ 174-203.

A. 174-187. Herakles is no coward, I appeal to the Thunderbolt of Zeus and to the Centaurs as witnesses of his valor.

B. 188-204. You condemn the bow: Hear me and be wise. In battle we are slave to his arms, and if others are cowardly he fails; but a *πῆλος* is in a position to defend himself much better. In battle it is a soldier's duty to injure the enemy as much as possible and at the same time protect himself, for this purpose the bow is superior to the spear.

4. Ἐπίλογος, 204-5. (?)

λόγοι μὲν οἷδε τοῖσι σοῖς ἐναντίαν
 γνώμην ἔχουσι τῶν καθευτύτων πέρι.⁴⁾

Ῥῆσις of Lycus. Πίστις of Amphitryon.

157-8 answered a. 174-187.

57-62 " 211-213.

At v. 206 Amphitryon turns to another subject, - the threatened murder of the wife and children of Heracles. He begs for exile rather than death (213-216), and then finishes with a long appeal for protection (217 fg.).

The reply of Lycus, v. 238 fg., is virtually contained in two verses:

οὐδὲν λόγ' ἔμελλε δεῖν πεύρωσθαι λόγοις,
 ἐγὼ δὲ δόσω σ' ἐντὶ τῶν λόγιον κακῶς.
He then gives orders for the execution

4. Separate note in margin.

of the suffragants (240-246), threatens
the chorus for sympathizing with
the unfortunate mother and chil-
dren (247-251), and departs.

The second discussion in this
play occurs in vv. 1229-1355. Herakles
returned in time to save his wife
and children from death at the hand
of Lysare, and the tyrant is slain
by the hero. Herakles being seized
with a fit of madness kills his
wife and children, and after
becoming aware of the crime de-
termines to end his miserable life by
suicide. Theseus now appears
(1163) and Herakles informs him of

his determination to die (1241) -
his appearance before the gods.

This introduces the discussion.
Theseus endeavours to dissuade his
friend from committing suicide,
and Herakles, in turn, defends his
intended course of action. In the
στίχον οἰα following v. 1241 Theseus
offers three objections to the deter-
mination of Herakles.

- 1st. δοκεῖς ἀπειλῶν σὸν μέλειν τεδαίμοσιν; (1242).
- 2nd. εἴστι γὰρ ἐπιτυχέστερον ἀνθρώπου λήϊον; (1243).
- 3rd. οὐκ ἔστιν ἡμετέροισι τὸ ἔλκερ; (1244).

Herakles combats these objections
in a σῆσις of fifty-six lines.

Ῥῆσις of Herakles, 1255-1310.

- 1. Προοίμιον, omitted.
- 2. Πρὸς τὸν Theseus, 1255-1257.
- 3. Ἄκουε Διὶ υἱόν, ὡς ἔμειλλεν ἄλλοις λόγοις
πρὸς νοσητέρας σῆσις ἀναπτύξω δέσσει

ἀπώτοτον ἤμῃν νῦν τε καὶ πάροιδεν ὄν.

3. Ποσειδών, 1258-221.

α. 1258-1262. I was born under a curse that was caused by the crime of my father.

β. 1265-1268. Hera had been hostile to me from my very infancy.

γ. 1269-1278. My whole life has been full of toil in ridding the commons of Eurystheus.

δ. 1279-1280. Finally I have reached the climax by murdering my own children.

ε. 1281-1293. In such circumstances I cannot remain in Thebes nor go to Argos, and if I go to some other city I could not endure the taunts of men.

ς. 1294-1298. (If I live) I shall come to

1. Προοίμιον omitted.

2. Πίστης, 1313-1337.

a. 1313-1321. None are free from wrongs and injustice, not even the gods, if the old bards tell me the truth. Therefore you being a mortal, should be patient and endure.

b. 1322-1337. Leave Thebes and come with me to Athens. There, after you have expiated your crime, I will share my home with you in return for past favors.

3. Ἐπίδοξ omitted.

Vv. 1338-9^d however may be considered as a conclusion, in a general way, to the σφούς.

6. H brackets these verses but I think it is rightly beside them. (See also p. 111). H adds: "Interceding at various times since then but I think he is doing this right."

After this Herakles^{again} delivers a long
 story of over fifty lines, but the part
 connected with the present discus-
 sion ends at v. 1358. This part of the
 story is altogether informal and nar-
 rativ in character.

1. 1352-1357. These arguments are aside
 from my misfortune. I have no
 faith in these tales regarding the
 gods for they are the inventions of
 poets.

2. 1359-1367. But I must not incur
 the charge of cowardice by commit-
 ting suicide; therefore I will accom-
 pany you. Many trials have I ex-
 perieneced and now at last, it seems,
 to my destruction.

In vv. 1358-1366 Herakles gives direc-
 tions in regard to the funeral of the
 victims, which the poet follows in

to perform. He then adds a few touching words of farewell to his dead children and wife (1366-1377), and closes with a short address to the people of Thebes (1378-1382).

In the *oxyrhynchus* which follows (1383-1389) Theseus endeavours to convince his friend and the latter finally departs to Athens, persuaded by the arguments of Theseus.

5. Hippolytus, 113-110, P. 26-27,
283-282. Disfavors Thesme and
Hippolytus.

This play contains two long scenes
in Greek by Thesme and Hippolytus
with an introduction in the form
of a dialogue between the father and
son (913-935). After the arguments have
been presented by each the discussion
becomes more intense and closes
with a series of distiches (934-1089).

Phaedra, the second wife of Thesme,
having become deeply in love with
his son Hippolytus, and learning
that her love has been disclosed,
commits suicide, after writing a
letter in which she crimminates Hip-
polytus. Thesme soon arrives and

after reading the letter is naturally very much excited. At 9.20 Hippolytus appears and immediately asks the cause of the disturbance.

The reply of Phaedrus (916, 42) is couched in general terms by invectives against men who seem to be wise but are not, and those who seem to be friends but are really foes (925-931). These general statements convey sufficient meaning to Hippolytus to arouse his suspicions and he asks -

ἀλλ' ἦ τίς εἰς σὸν οἶκόν με διαβὰ δὼν ἔχει φίλον, νοσοῦμεν δ' οὐδὲν ὄντες αἰτίαι; (932).

This causes Phaedrus to speak more plainly and make the direct charge against his son.

Phaedrus Phaedrus 936-941

1. Phaedrus 936-941

If man's audacity continues to increase the gods must add another step to the ladder in order to insure a place for the base and impious.

2. Πρόθεσις, 945-948.

σκέψασθε δ' εἰς τόνδ', ὅστις ἐξ ἐμοῦ γελῶς
ῥοχυνε τὰρὰ λέκτρα καὶ ἐλέγχεται
πρὸς τῆς θανούσης εὐφρανθεσὶ κακίστοισι ὄν.

3. Πίστις, 949-950.

α. 949-950. Since you are defiled¹⁾ (dirty) look in your fathers' face. Do you boast of association with gods and of being chaste? I have no faith in you. Can't you be more virtuous?

1) V. 946. Retain ἐλθλυνθεσθαι of the MSS.

2) V. 952-3. N. would read (Couv. Stud. II, p. 38)-

σίτοις νυν αὖχει καὶ δι' ἀφύχου, ὅρως

εὖν καὶ λυγρὰ δά τ' ἀνακτ' ἔχον.

β. 958-965. She is dead! Do you think this will save you? This is the most convincing proof of all. This is stronger evidence than all other and arguments.

γ. 966-970. Do you say that τὸ μῦθον is in woman's nature but not in man's? Young men are no more free than women, when they are distressed.

4. Ἐπίλογος, 971-982.

νῦν οὖν τί ταῦτα σοῦς ἀμιλλῶμαι λόγους
νεκροῦ παρόντος μεθύουσας σαφιστάτου;
Now and now we women,

Ρήσις ἡ ἑκδοχὴ, 982-1032.

1. Τὸ μῦθον, 982-1032.

The case has been argued with
until we examine it more closely.

I am no orator to harangue the mob
but nevertheless I must speak out in
my own defense.

2. Πλοτερος, 991(πρῶτα)-1024.

A. 991-1020. I wish to give you a warning
your first charge. I swear the gods
and treat my friends the same whether
present or absent. I am wholly
innocent of the charge and have
never touched a man.

B. 1007-1020. If you do not believe I am
chaste you should prove in what
way I was led astray. Did I wish
to usurp your throne? Then I was
sensible. But you say, it is not to
rule. Not so, I prefer to be first in

3. V. 958-9. Aristotle, Rhet. II, 22, 3, "φασὶν οἱ
ποῖται τοὺς ἀπαιδεύτους παρ' ἄλλω μουσι-
κῶτατος εἶναι." Cf. Plutarch, De Mus., 141
c. 2, p. B.

Heilene contest. . . .
state.

γ. 1021-1024, one argument yet remained.
If I had a witness such as I am,
and if she were alive during my
trial, you would see by the vote
of the case who was the right one.

3. 'Επίδοτος, 1025-1033.

Swear by Zeus and Earth that
I am innocent of the charge. May I per-
ish without honor and name and may
neither sea nor land receive my body
if I am false.

Προσφ. Theseus. Πρωτος δ. σιδηροπτερος.

243-245 answered α. 77-77a.

β. 255-265 " γ. 1021-1024.

4). . . . 19. Compare the thought with β. 1025 ff.

5). V. 1029 is probably taken from v. 1048 and is con-
sidered by Valkemaer. He considers it spurious.

See *Anal. Lat.* II. 610.

After the usual distich by the chorus
 Theseus begins the dialogue. The
 dialogue follows until 1063 when the
 discussion has become too heated for
 further dialogue. In the present discus-
 sion the dialogue finally settles
 down to the distich (1064-1089). The
 scene closes with the departure of
 Hippolytus as he exclaims

Ἐσπερ, ὅς ἐσκεν. ὅ τ' ἄλλος ἐγώ. (1090)

In the preceding discussion the *σπῶς*
 of Theseus is complete as an oration
 and contains the four divisions dis-
 tinctly defined. The *σπῶς* is a
 general one that cannot be it to be
 defined to a son. Theseus is in im-
 pect in the case, and, since he has the
 opening speech, states the charge (943-945).
 The *σπῶς* in each *σπῶς* contain three

divisions and occupy about the same length proportionally in the two species. The distinct allusion made by the speaker to the separate divisions should be noticed. For example, in v. 971,-

νῦν οὖν τί ταῦτα σοῖς ἐμειλλόμεαι λόγους
And in v. 971-2,-

πρῶτα δ' ἄρξομαι λέγειν
ἔθεν μ' ἐπὶ πλείους πρῶτον κ.τ.λ.

Also in v. 1021,-

ἐν οὖν λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχει.

Each ἐπίλογος begins with the word νῦν (v. 971, 1025).

2. Phrygia in Asia. 374-4. From
334-375, 378-401. Disputants, Men-
elaus and Agamemnon.

The Greek Fleet is detained in
Aulis by adverse winds, and Cal-
chas the prophet has declared that
Agamemnon must sacrifice his
daughter Phrygia to Artemis in
order to gain favorable winds. Aga-
memnon consented and sent for
his daughter under pretence of mar-
riage to Achilles, but he soon repents
and sends another letter cancelling
the former. The messenger who
brought the second letter is detain-
ed by Menelaus and the letter
is read (v. 303 ff.). Thereupon the servant
tells his master of the sacrifice
made at Aulis (v. 304). The same

opens with an altercation between Agamemnon and Menelaus in lines 317-323. Agamemnon asks what is the cause of the trouble, when Menelaus shows him the letter (322), and threatens to disclose its contents to the army (324). Agamemnon asks, (331) -

οὐχὶ δυνά; τὸν ἐμὸν οἰκεῖν οἶκον οὐκ ἔσσι ἐμέ;

ME. πλάγχθ' ἄρ' φρονεῖς, τὰ μὲν νῦν, τὰ δὲ πάλαι, τὰ δ' αὐτίκα.

ΓΑ. εὖ κεκόμψουσαι πονηρά¹, λῦσσο' ἐπίφρονόν σοφή.

The cause Menelaus to make a formal attack on Agamemnon and an exposure of his changeable disposition.

ΓΑ. ὦ Μενέλαε, τίς ἔστιν ἡ καὶ αἰτία;

1. Πονηρὰ καὶ πονηρὰ 331.

νοῦς δ' ὁ μὴ² βέβαιος ἔδικον κτῆμα καὶ σκερὲς φίλος.

1. 332. ὦ Μενέλαε, τίς ἔστιν ἡ καὶ αἰτία; 331. ὦ Μενέλαε, τίς ἔστιν ἡ καὶ αἰτία;

2. 333. ὦ Μενέλαε, τίς ἔστιν ἡ καὶ αἰτία; 332. ὦ Μενέλαε, τίς ἔστιν ἡ καὶ αἰτία; 333.

2. Προόσεις, 335-6.

βούλομαι δέ σ' ἐξελέξαι, καὶ σὺ μὴ τ' ὀρχῆς ὑπο
ἀποτρέψου τάλανές, οὔτε καταστενὼ λίαν ἔχει.

Διόγγοι, 337-365.

a. 337-348. You were eager to gain the su-
perior command of the Greeks against
Troy although pretending that you did
not desire it. How humble you were,
grasping every right hand, keeping open
door, offering all in turn an opportu-
nity of addressing you, and by your
amicable manners seeking to gain
honor. Then when you had obtain-
ed the command you assumed an-
other character and were not longer

3) 350. Καὶ ἀπὸ τοῦ τοῦ Ν. π. π.

ἡ δὲ ἀπόσις - ἡ δὲ ἀπόσις.

ἡ δὲ ἀπόσις C^2 = ἡ δὲ ἀπόσις P . Wilamowitz, loc.

ἡ δὲ ἀπόσις.

4) 343. Τὸν μεταβαλὼν καὶ μεταλαβὼν. Corbet, Hes.
Lect. p. 572.

the same to former friends, being
hard to approach and rarely at
home. A man of great attainments
should not change his manners but
be staunch to his friends most espe-
cially when he can render them the
greatest aid because it is his good
fortune.

349. τὰυτὰ μὲν σε πρῶτ' ἐπῆλθον, ἵνα σε πρῶτ' ἔβρον κλονέ.

3.350-365. But when, in turn, you came to
India, and the army needed a favourable
large, and urged you to discover the
ships and not sail in vain in India,
you were undone, confounded by the ill
fortune from the gods⁵, and you asked
me, - What shall I do? What course
shall I pursue? so as not to lose my
command and fair repute? And after

5) V.351 transpose after v.353.

6) V.356, Read τίνα πόρον εἶπω πόρον. W. B.

wards, when Calchas told you to sacrifice your daughter to Artemis and then the Greeks could sail, you were pleased at heart^d and simply promised to sacrifice the girl. Voluntarily, with no compulsion, you sent for your daughter under pretence of marrying to Achilles. This is the same trick that I heard these words of yours^d and yet we are caught hanging and waiting another message, on the ground that you will not be a murderer of your daughter. Very well.^d

3. Πότεις, 366-372.

2,366-369. Thousands have experienced
this in matters pertaining to the state.

7). Retain v. 359.

8). U. 365 transpose after v. 362 and retain no. 363-4.

α) V. 364. *Καὶ αὖτις φωνεῖς οἰκέτι εὐχαστὸς ὅτι μάστιγά κε*

1777. 1. Equilibrium, 355-357.

1. The same, 358-360.

I wish to confute your arguments, briefly and with moderation. For a good man is wont to be considerate.

2. The same, 361-363.

a. 361-363. Why are you in such a rage? Who does you wrong? What do you desire? A good wife? I cannot give you one, but to have the benefit of your mistresses, when I am not at fault? In your desire to embrace fair women you cast aside reason and honor.

3. 368-390. If I took not good counsel formerly but now change to the better, and I made a love rather (you), it is after a long time because I desire her, although fortune really favors you.

4. 391-395. The love-smitten suitors in

their help, even the gods to London.
 But hope led them on, and a god ac-
 complished this rather than yourself.
 Take these and make the expedition.
 They are ready in the folly of their
 youth.

δ. 396-399. I will not kill my children.
 You shall not prosper in exacting ven-
 geance for a worthless wife, while by
 night and day I am melted to tears
 for doing what is unlawful to my off-
 spring.

.. Επίλογος, 400-1.

ταῦτά σοι βραχέα λέλεκται καὶ σαφῇ καὶ ῥάδιαι
 εἰ δὲ μὴ βούλει φρονεῖν εὖ, ἅμ' ἐγὼ νῆσω καλῶς.

Ῥῆσις of Menelaus. Πίστις of Agamemnon.

350-365 answered δ. 388-390.

370-372 " 393 and δ. 396-399.

At the close of the *Strophæ* of *Agamemnon* the usual *strophæ* return (404-412) and the debate descends to its normal condition by the return to the iambic. At v. 414 the debate is suddenly interrupted by the arrival of a messenger announcing the presence of *Electra* with her children.

In the preceding *Strophæ* of *Menelaos* we find what is altogether unusual in these rhetorical *strophæ* of Euripides; namely, a long *Strophæ*. This is an elaborate review of the actions of *Agamemnon* since the departure of the expedition against Troy, and *Electra*'s vacillating conduct. This is a strong argument on the side of *Menelaos*. The *πρότερον* contain two subdivisions.

1. Thousands have labored for the advantage of the state (and therefore Agamemnon should).
2. By his present actions Agamemnon will prevent Hellas from conquering the Barbarians.

The $\epsilon\pi\lambda\omicron\gamma\epsilon\varsigma$ closes the $\delta\gamma\omicron\upsilon\varsigma$ with a general statement, as it also began with one ($\nu. 334$), and thus makes a well rounded speech.

The $\delta\gamma\omicron\upsilon\varsigma$ of Agamemnon is but little more than half the length of that of Menelaus but is much more argumentative. The $\pi\alpha\sigma\iota\lambda\lambda\omicron\varsigma$ is particular and addressed directly to Menelaus. The $\pi\lambda\omicron\tau\epsilon\iota\varsigma$ contain $\epsilon\pi\iota\sigma\tau\epsilon\phi\epsilon\iota\varsigma$ and extend through the greater part of the $\delta\gamma\omicron\upsilon\varsigma$. The $\epsilon\pi\lambda\omicron\gamma\epsilon\varsigma$ is a general statement.

... and without any
 mention or change meter ...
 makes it, for the better argument.

The scene opens with the usual
 iambic, but when Euripides
 appears (v. 317), the meter changes to
 trochaic, and thus continues through
 the stichomythia (317-333) and through
 the *agon*. This feature of the scene
 is somewhat remarkable, and
 because Euripides does not use the
 trochaic meter as much as either
 Aeschylus or Sophocles, and by its
 introduction the text becomes
 more vehement and passionate.
 This is the longest trochaic passage
 in the extant tragedies, and is the
 only occasion in which Euripi-
 des departs from the normal iambic.

7. Medea, 240-250. Prosc., 105-5.9.522-575.
 Disputants, Medea and Jason.

Jason, king of Iolchos and leader of the Argonautic expedition, married Medea of Colchis who had assisted him in obtaining the golden fleece. He afterwards became enamored of Glauce, the daughter of Creon, and Medea was ordered to withdraw from Corinth with her two children.

After this decree of banishment in the king of Corinth Jason visits Medea (446) and offers her money and aid to her for their children. He accuses his wife of having been unduly abusive to the royal family, and this, he says, has caused her banishment (vs. 445-458). Medea at once breaks forth in a bitter accusa-

...and ...
...
...

... ..

1. Προϊμιον, 465-472 (α & β).

You better wretch, you have
come, have you? This is not cour-
age or boldness, to look in the face
of friends you have injured, but
the greatest ...
...

2. Πρόδεσις, 472 (εὐ) - 474.

εὖ δ' ἐποίησας μοιόν,

ἐγὼ τε γὰρ λέξασα κουφισθήσομαι
ψυχῇ καὶ σὲ καὶ τὸ λιπύσαι κλέων.

Διότ' ἔτι, 475-485.

ἐκ τῶν δὲ πρώτων πρῶτον ἄρξομαι λέγειν.

α. 476-487. I saved your life when

... ..

you were sent to overcome the fire-breathing bulls, and I slew the sleeping dragon that guarded the golden fleece. I deserted home and kindred and came with you to Colchis.

B. 455-495. After such favors you have deserted me, and taken another wife, with no reason for so doing. You have broken the oath you made before the gods and I have been deceived.

3. T. 500, 495-505.

4. 505-508. Same, I will converse with you as a friend, although expecting no advantage, because when questioned you will appear the more reasonable. What shall I turn? To the house I shall

done? To the sad daughters, & sister?
 I am weeping, and I have been
 ever after, stilling the pain, I have
 made a sacrifice of my life to
 them.

25-26. In this you have made
 me a wife with child; and a
 wonderful husband I have in
 you, if as an exile I am driven
 from this land, to wander alone
 with my children, bereft of friends.

4. Ἐπίλογος, 516-519.

ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ἔς κίβδηλας ἦ
 τεκμήρε' ἀνθρώποισιν ὤπατος σαφῆ,
 ἀνδρῶν δ' ὅτε χρῆ τὸν κακὸν διειδέναι,
 οὔδεις χαρακτήρ ἐμπέφυκε σώματι;

Ῥήσις of Jason, 522-525.

1. Προίμιον, 522-525.

I must not be slow to answer,
but as a skillful pilot with close-
reefed sail,² I must escape your
shooting ~~thunder~~ ~~bolts~~.

2. Notes, 526-573 (Theodor).

a. 526-533. I consider that Kupris was
the person who saved me.³ Chittie
and showed me your arguments,
but it was Eric that forced you to
save me. But I will not press
this too closely.

B. 534-544. You have received more
than you gave, as I will prove. You
gave me Eric instead of an enemy
barbarian. You gave me the advantage

2. Be the scholar and Churchy for a differ-
ent interpretation, this is more. It is the same.

3. I consider that Kupris was the person who
saved me. Chittie and showed me your arguments,
but it was Eric that forced you to
save me. But I will not press
this too closely.

of justice and law, and are not
subject to mere force.⁴ You have
ruined my reputation among the
people, and this is the only way
I can be saved.

τοσαῦτα μὲν σοι τῶν ἐμῶν πόνων πέρι
ἔλεξ'. ἔμελλαν γὰρ σὺ προύθρῃς λόγων,⁵
γ. 547-567 (ὀνῆσας). You accuse me because
I married into the royal family, in
reply I will say that I was (1) wise,
because I could not have gained a
greater advantage (551-554); (2) prudent,
in that I was not driven simply
by desire for a new wife (555-558);
(3) a friend to you and my children,
because by this means we might
rise from poverty to wealth.

4) V. 538. κρῖτος, H. Kretzschmar χρεῖς of the Met. leg.
Copenh. Antiq. 30.

5) — — — — —

δ. 567-573 (τίθεσθε). It is the thought of
 you and that grates your feelings.
 'You women think your bed is every-
 thing; as long as it is smooth, you are
 happy, and vice versa.'

3. Ἐπ' Ἀνδρ., 555-575.

χούτῃ δ' ἄλλῳ παρὶ σέθεν
 παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος.
 χούτῃ δ' οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.

Ῥῆσις of Media. Πίστεις of Jason.

διήγησις, α. 476-487 answered α. 520-533.

" α. 488-498 " α. 534-544.

πίστεις, β. 509-515 " γ. 547-567.

After the story the women are led
 to a close by an irregular debate be-
 tween the disputants, which on the
 whole is a very good one.

in the long shoes, but now recapitulated in a cut and thrust style, *antithesis* being the chief stylistic device (223-226).

The *σῆγος* of Medea is an attack on her husband and an accusation and proof of his baseness and perfidy to her, rather than an argument to persuade him from his evil course.

The *ὑποπόριον* is an answer to the insulting language of Jason immediately preceding and at the same time it paves the way for the introduction of the *ὑποπόριον*.

On this *σῆγος*, as in that of Menelaus in *Ph. in Ind.* 337-44, we find an elaborate *δι' ὅγων*, in which Medea reviews the host actions of Jason and the assistance he had received from her.

The *πρότερος* contain little that can be called argumentation. It is not their purpose to convince him to be honest but rather to prove him to be the utter wretch that he is.

The *ἐπιδόξος* is an excellent and more to be compared with the best in any of the *Εἰσοδ.* It is casual but at the same time easily be applied to the case before us.

Jason is rather an "*ἔδικος λόγος*," but he makes a very good argument which we consider how little regard we can have for his defense. Almost the whole *ἔπος* is occupied with answering the numerous questions which he asks, and we are led to feel that he is a wretch. The *ἐπιδόξος* is a very good one.

in vv. 551-565, where he tries to know
 that he has shown $\sigma\phi\lambda\alpha\nu$, $\sigma\phi\sigma\sigma\sigma\sigma\sigma$,
 $\nu\tau\nu$, $\phi\lambda\lambda\alpha\nu$ in his course of action,
 would be almost amusing did it
 not pertain to such a serious
 question and involve still more
 serious consequences.

8. Luc. 51st 55. Faint, 555 17. Lucian
Tract, 17.

This play contains no long discussion, but there is one scene which is worthy of attention since it is argumentative.

Xuthus and his wife having come to the temple at Delphi to consult the oracle in regard to the chance of obtaining a family, the oracle informs Xuthus that the first person he meets after leaving the temple shall be his son.

This proves to be Ion, who is the son of Xuthus' wife by Apollo before her marriage to her present husband and Xuthus at once addresses him as his son (517). After a long conversation, in which Ion is

Finally persuaded that such a
oracle has been given, Diotima
bids him leave Delphi and the
service of the god, and go with
him to Athens where shall
be his dwelling place (555-559).

The diviner, (559), and Diotima
asked what he fears, advances a
number of arguments against
going to Athens.

Πρότ. of Corr. 555-647.

1. Προσέχον, 555-559 (ΕΚΟΥΘΟΝ).

Things present a different ap-
pearance when seen from a dis-
tance and when close at hand.

Am pleased to find you are my
friend, but I am not your friend.

1. I have not, respects v. 558 and enclose
v. 559 in the text. He would also read v. 559
as v. 558-559 in the text. (v. 559-559)

the ...

2. Πόδες ...

3. Πόδες, 589-644 (παροῦτε τῇ δαίμονι).

α. 589-606. The Athenians, they say, are indigenous and not an imported race. If I go there I shall be considered in line, not if I seek to attain to the ...
 ... by those of no influence, ...
 ... those of influence and ability will charge me with folly because I do not remain quiet in a city full of rumor. (Should I attain the position of man of repute I shall be checked by those who will ...)

3. V. 601. "Φόβου πλέα. Inspectum?" H. Read φόβου πλέα. Cobet, Var. Lect. 595. (See also, I. Kinkadee, II, pp. 12-13.)

the dignity of office?

200-21. If it is to mean that a foreigner, I shall be hated in your wife and she may take vengeance on you? Besides, I prefer as she grows old with children.

1. 21-22. Poverty is fair to look upon but it is painful at heart. Who is happy when in constant dread? I would rather be a common citizen in security than a sovereign in anxiety (1. 21-22). You may say that wealth outweighs such ills, but I prefer a moderate sum and freedom from care.

3. U. 605. Retain the reading of the P. M.

1. τὰς πόλεως ἐχθροὺς καὶ ἐχθροὺς.

4). Retain vv. 614-617.

5. 1. 526 ff. Compare Hipp. 1016-17.

6. U. 630-634. Wilamowitz would bracket 632. Anal. v. 1. 208.

8. 633-644 (παρέιχε τῷ Ἰσῷ). Here I have
many advantages. I have leisure
and little trouble; the service of the
code and the pleasure of ever new
acquaintance; while the law and
my own nature keep me upright.

4. Ἐπιδόχῃ, 644-648.

ΤΑΥΤΑ ΠΥΝΝΟΥΜΕΝΟΣ
ΚΡΕΙΣΣΩ ΝΟΜΙΞΩ ΤΑΝΘΛΑΔ' ἢ ΤΑΚΕΥ, ΠΑΤΕΡ,
ἘΑ Δ' ΕΜ' ΑΥΤΟῦ Σῶν. Ἰστὶ γὰρ ἡ χάρις
καὶ ἰδοὺ χαίρειν σμικρὰ δ' ἡδέως ἔχων.

After this long argumentative
ἔπος, the first part of which is
clearly an encomium on the
people and government of Thebes,
we should expect an equally
long ἔπος in answer. However
else does Euripides fail to take advantage

of the opportunity of entering into a lengthy discussion and an elaborate answer to a series of arguments. It cannot be objected that the scene before the temple of Apollo is not a suitable place for such discussions, because Demipides pays little attention to the time or place in which he presents his lectures to us. In the *Alceste* a funeral procession was delayed while an angry discussion took place between father and son. In the *Hippolytus* also, a similar discussion occurs in the presence of the dead body of Phaedra. The feelings of the Greeks, in regard to the propriety of such a scene in the presence of the dead, cer-

tainly differed greatly from
 our own.

The arguments of Ion are left
 unanswered and Xanthus
 settles the question in a very
 few words;—(v. 650)—

παῖδες λόγιον τῶνδ' εὐτυχεῖν δ' ἐπλοτάρη

Xanthus removes the objection
 advanced by Ion in v. 60, &c., and
 bids him prepare to leave Del-
 phi (vv. 655-665). The son with a
 further argument consents;—
 στείχομαι ἄν' (v. 665).

II. Δικανικοί καὶ Συμβουλευτικοί.

Partly discussion and partly persuasion.

1. Hecuba, 15-55. Prolog, 251-295, 299-321, 342-378. Disputants, Hecuba and Odysseus. Reads, Phoenix.

It has been decreed in the council of the Greeks that Polyxena, the daughter of Hecuba, must be sacrificed in order to appease the shade of Achilles. Odysseus comes to inform Hecuba of the decree (218ff.) and bids her not to enter "εἰς χερσὶν Ἑκιδδαν" (v. 226), which she does not, but enters εἰς λόγῳν Ἑκιδδαν. She enters into an argument with Odysseus and endeavors to persuade him to return to the Greeks and urge them to revoke the decree. Her argument begins in quite an unusual manner; namely, in the form of a question and answer

Odyssey, (25-25). These verses
serve as an introduction to the
following $\sigma\tau\omicron\iota\varsigma$ and also contain
a strong argument based upon
the very words of Odysseus in
answer to his question.

Introduction, (25-25).

When Odysseus came as a spy to
Troy and was threatened by the
he based of Heckuba to save his
life, which she did.

Proof of Heckuba, 251-275.

1. $\Pi\sigma\sigma\iota\phi\iota\kappa\omicron\nu$ and (2) $\Pi\sigma\delta\epsilon\tau\omicron\varsigma$ omitted.

3. $\Pi\sigma\sigma\epsilon\tau\omicron$, 251-275.

d. 251-257. Are you not acting in-
in these days, when you
have received such favors from
me and return now, but do
not all you can? Die! facing

is the race of demagogues who
care not if they injure friends
provided they please the public.
B. 258-271. On what ground did they
decreed the death of my child? Does
Achilles desire the death of those
who stand in his destruction? Hel-
len then should die. Must some
captiv^e die that excels in beauty?
The daughter of Tyndareus then
is the one.

τῷ μὲν δικάω τόνδ' ἐπιλλῶμαι λόγον.
ἢ δ' ἐν τούτῳ περ σ' ἀπαμύττω θυῖν,
ἔκνουσον.²⁾ (271-273).

γ. 273-281. If you touched my hand
and became a suppliant, I in
turn beseech you not to kill my

1). Compare the thought with Hes. 187 ff.
2). In the original text it is not clear
whether the speaker is Achilles or the
Greek army.

2. Recursion. In this case, we can find the value of $f(n)$ by finding the value of $f(n-1)$ and $f(n-2)$.

Present day would not be so
because in power, for fortune
changes, as my own and lot
will.

4. Επιδόξω, 280-295. By thy beard (I
research thee) have mercy. Go to the
Cracks and exhort them that it
is base to drag women from the
altar and slay them. The free and
the slave in equal rights in a
question of life and death.

P₇₀₁₅ of *Adyssa*, 299-331.

1. Προϊόντων, 299-300.

Ἐκλήβη, διδάσκου μηδὲ τῶν θυμωμένων

25) 11273. 2nd record of the same plant in
the same place. See also 11271, 11272.

τὸν εἶδ' λέγοντα δυσμενῇ παῖδι φρενί.

2. Πίστεις, 301-331.

2. 301-308. I am ready to save your life in return for the favor I received; but I will not revoke what I said before all, that when Troy was taken we would give your daughter as a sacrifice to the most valiant man of the army. It is a weakness of most states that the brave man gains nothing more than the reward.

2. 309-316. Hector is worthy of honor from me, since he met his death in behalf of Helen. It is base to treat a man as a friend while living, but not when dead.

γ. 317-320. For myself a little suffice
 I am glad that I should wish

in domestic French

A. 321-325. There were some children ill.
In reply to this, we also were said
in these in the past and
under of some warriors whose
killed the in the house.

E. 320-331. There is some the fault
is ours. But Hellas will gain if
you barbarians pay tribute
to those who have nobly died.

3. E. 321-325.

Notes of Hector, Notes of Odysseus.

A. 251-255 answered A. 201-208.

A. 253-257

A. 321-325.

At the close of the story of Odysseus
Hector finds that she is unable
to persuade him and therefore

enough in my power to try to do so (vv. 334-341). Polyxena however convinces her mother by preferring to die.

'Prōls of Polyxena, 342-378.

1. Πρῶτον οὖν omitted.

2. Πρῶτον, 342-348. Idyseeus, you turn away your face that I may not touch your beard (in supplication). Have no fear for I am willing to die.

3. Πρῶτον, 349-350.

4. 349-357. Why should I live? I had a father who was king of the Phrygians. This was the highest lot of my life.⁴⁾ I was nurtured to be a

4) 25350. τὸ τὸ μοι πρῶτον βίου. For a thorough discussion of this clause, see *Ant. & Med.* II, p. 65. The scholiast says, - τὸ πρῶτον τριχῶν, ἢ κατὰ τὸ ἄξιον, ἢ κατὰ τὰ ἔτι, ἢ κατ' ἀναρίστητον. The first meaning is to be taken in the present passage.

royal bride, I was equal to the gods except in being mortal. But now I am a slave.

β. 357-360. In the next place the names (of slaves) which are going to be. Besides I may meet with a cruel master who will impose the hard task of household duties upon me. My bad a slave will pollute.

4. 'Επιδόξω, 367-371. No, indeed! I will leave this light white tree. Lead me then, Odysseus, to my death, for I have no hope of ever being fortunate.

Vrs. 372-374 are addressed to her mother, and therefore do not strictly belong to the *ἦτος*, which is addressed to Odysseus.

5). Vrs. 375-378 are omitted as probably spurious. The 7th. is a later addition.

The *ἔπος* of Helenus convinces us that she is ready to die. In the two divisions of the *ἔπος* she gives her reasons for this, but otherwise there is no *ἔκστασις* in her speech.

The only friction is between Odysseus and Hecuba. Hecuba asks her mother to let her die in order to escape the evils of slavery (372 *ff.*), and when the *στίχονομία* between Odysseus and Hecuba becomes too strained (396 *ff.*), she pleads with the latter to resist her argument and allow her to die (402-414). A *ἔκστασις* then follows (415 *ff.*) between Hecuba and Polyxena, in which Hecuba is finally persuaded to yield.

Hecuba then departs with Polyxena (432 *ff.*) and the *ἔκστασις* is over.

2. Chryphiles, 57-584. Ptoles, 163-192. (195-229). 227-331. 332-362. -363-381. -382-407. 405-512. 513-563. Meaders, Adrastus and Aethra; Ludge, Theseus. Disfranch, Theseus and Aethra.

In this play we find an extremely long series of entreaties and discussions in quick succession extending through 500 lines.

Erone, the king of Athens, has prohibited the burial of the Argives who fell in the expedition against Thebes. Adrastus, the leader and sole survivor of that ill-fated expedition, comes to Athens with the mothers and sons of the slain, and they demand a fulfillment of the vow of Demeter at the same time that Aethra, the mother of Theseus, is

present making offerings. Arctura is touched with compassion for the unfortunate suppliants and sends a herald to Theseus. The king soon arrives and Adrastus informs him (115-162) of the fatal expedition, the decree of Erion, and their mission to Greece. Adrastus then implores Theseus to obtain burial for the dead (163-192), to which Erion Theseus replies (193-249). The two Epics can be divided at once in a general way according to the topics introduced, for they contain but slight traces of any of the four usual divisions. A summary of them may be given as follows.

Epics of Adrastus, 163-192.

1. 163-167. Mightiest king in Greece

I implore thy aid.

2. 105-175. Nity these confessions to
and obtain living for them
can.

3. 184-192^D. You and your city can
accomplish this better than any
other.

After the usual notice in the
house, Theocritus delivers a long
speech of fifty-five verses, the first
part of which has little to do
with the case of Adrastus and
his suppliants.

It has been said, imagine Theocritus
to be a man of letters in the
classical age.

1. The words are omitted. They add nothing to
the subject, are bracketed by H., and are prob-
ably superfluous. Theocritus, *Antiquities*,
p. 17, notes 171-172 and 173. Theocritus is
a man of letters.

world; but he holds the opposite
 view. Then follows an
 eulogy on civilization, on order
 and civilization (201-218). The lat-
 ter, Adrastus disregarded in mak-
 ing the expedition against
 Thebes (219-245). The answer of Theseus
 to the prayer of Adrastus therefore is
 as follows:

κάπειτ' ἐγὼ σοι συμμαχος γενήσομαι;
 τί τὰν πόλιν αὖτε τοῖς ἐμῶν; Νύκτωρ ἔλθ' ὅ
 χαίρων ἴδ'· εἰ γὰρ μὴ βεβαύλευσαι κατῶς,
 αὐτὶς πέσειν τὴν τύχην, ἥμας δ' ἔαν. (246-49).

Adrastus now declares he will
 not ask Theseus to judge his past
 conduct but to assist him in his
misfortune (249-252); and then

2. "Νύκτωρ ἔλθ' ὅ χαίρων ἴδ'· εἰ γὰρ μὴ βεβαύλευσαι κατῶς,"
 Theseus answers.

point of view, when the chorus
also begs Thetis to save their cause.
Their prayer brings Athena to her
(286fg.). She now attempts to persuade
her son to assist the suppliants,
and success crowns her efforts.

Poems of Athena, 287-331.

1. Thetis, 287-300.

Do not be afraid of keeping
silent when it is more fitting to speak.

2. Thetis 301-331.

d. 301-303. First, my son, consider
it is no reason for a decision
at such point. Decision not the
goal.

f. 304-313. Men should be compelled
to allow the dead to be buried, if
they will not do so willingly.

g. 314-319. Men will call you a

cannot it now reject the cause of these suppliants?

S. 320-325. The state is already engaged with a war of broken promises.

c. 326-331. Will you not resist these suppliants? I have no leave for the result, for justice is on your side.

c. 332-337. *Enthymion*.

The arguments of Aethra prove too strong for Theseus to resist, and he therefore promises to aid Adrastus. The king then delivers a speech of 500 lines which may be given in a brief synopsis as follows.

Peace is now at Theseus' (c. 338-342). My former statement in regard to the folly of Adrastus &

still maintain. But I now see the right course and will pursue it.

2. 343-348. I will assist the cause of Adrastus and release the dead bodies by persuasion or by force.

2. 349-355. I will put the question to a vote of the citizens, with their assent, and send a herald to Egeon.

Vs. 359-364 are addressed to the chorus.

Proseus then proceeds to the city in order to present the case before the people, and returns at v. 381 with a herald. To the latter he delivers this message; - 385-391 -

"Tell Egeon I ask permission to bury the dead. If he refuse, tell him I have an army ready to enforce my demands."

At this point a herald rises from Erinn. The first words of this messenger are a signal for a discussion.

"τίς γάρ τ' ἐτύραννος;" says the herald, and leaving it now to his hearers to take him to task for using the word τύραννος (403, 47).

H. πρῶτον μὲν ἤξεο τοῦ λόγου ψευδῶς, ξένε, ξητῶν τύραννον ἐνδεδῶ. οὐ γὰρ ἄρχεται ἐντὶ πρός ἀνδρῶν, ἀλλ' ἐλευθέρῃ πόλει.

This is the argument between the herald and Theseus as to the better form of government. The herald, of course, favours a monarchy and Theseus a democracy. The speech of the herald is very short but probably contains some of the arguments advanced at that time against

a democratic form of government.

First issue of Herald, 409-425.

1. 409-416. Our city is not governed
in a manner, and the administration
is an absolute failure to have
a slide tongue.

2. 417-422. It takes experience to run
a city, but the present administration
has no time for state affairs.

3. 423-425. Hence the vote is not
sent the rascal rises.³

Thursen now presents the argu-
ments for a democracy in a much
more elaborate and formal style.
We see at once that the poet favors
the cause of the people by winning

3. 423-425. This poem is written three years
and says (Herald, Dec. 1875) "The author cannot sit in
cannan fernyngman's explanation." Considering
the brevity of the speech and the few arguments
advanced in connection with "The City of the Future"
the Herald of 1875 is a very good one.

to Thucydides the weightier arguments.

Third ἔπειτα of Thucydides, 426-402.

1. Προόμιον, 426-428.

κομψὸς γ' ὁ κῆρυξ καὶ παρεργάτης λόγιον.
ἐπεὶ δ' ἀγῶνα καὶ σὺ τόνδ' ἔγωνίσσω,
ἔκον· ἔμελλαν γὰρ σὺ προύβλεπας λόγιον.

2. Πρῶτον, 429-455.

α. 429-435. Nothing is worse for a city than a tyrant; for then the laws are not for the citizens but for him alone. But with common written laws the poor man has equal justice with the rich.

β. 436-446. This is liberty; namely, for every man to have the right to speak. But a king through fear

4. V. 439.

"τίς θέλει πόλει

χρεοστή - βούλει δὲ ἡ πόλις αὐτῷ;" χρεοστή
ἐστίν. Nilamowitz, Anal. Eur. p. 97.

kills the best citizens.

γ. 447-455. How can a city be strong when its youth and maidens are under the control of a tyrant?

3. Ἐπίλογος, 456-462.

καὶ ταῦτα μὲν δὴ πρὸς τὰς ἑξερκόντις.

But state your message, and let them send a free talking messenger in the future.

The Hermit now closes the discussion in regard to the question of government, and in a short epilogue which states the message from Ierion and advances arguments in favor of complying with the request.

Second ὁμιλία of the Hermit, 465-510.

1. Προοίμιον, 465-6.

λέγοιμε' ἐν τῇ. τῷ μὲν ἴσον ἐστὶν
 οὐ μὲν δοκέτω ταῦτ', ἐμοὶ δὲ πάντια.

1. Theophrastus, 467-475.

The spirit tries to convert Socrates into this state; but if he be already here, drive him forth before the setting of the sun or a great war must come.

3. Plotinus, 476-505.

2. 470-485. Calmly consider my words, for your "free city" is liable to rush to war without due deliberation.

2. 486-493. We all know how much better it is to have peace rather than war.

4. 494-505. You have these things in your mind, but the gods are not

These verses are inserted at the
 of the end.

4. Ἐπίλογος, 506-510.⁵⁾

φιλεῖν μὲν οὖν καὶ τοῖς σοφοῖς πρῶτον τέκνα,
 ἔπειτα τοκέας πατρίδα δ' ἢν αὖτε χερσὶν
 καὶ μὴ κατὰ βίαν. σφάλερόν ἤγε μὲν εὐχαιρῶς
 νεῖωσ τε ναύτης· ἥ στυχὸς καὶ οὐ σοφός,
 καὶ τοῦτό τοι τάνδρεϊον, ἢ προμηθεΐα.

Adrastus now decides to attack
 the hero, 506-510 -

ὦ παγκράτιστε -

but is interrupted by Theseus
 who replies to the arguments of
 his opponent.

5) In 506-510, Wilamowitz (Anal. Eur., p. 100), would
 transpose these verses after 493. The pre-
 cept is an excellent conclusion to the episode
 and is in its proper place.

Fourth Series of Theorems, 513-562.

1. Προσέτιον, 513-516.

$$\{ \tilde{\gamma}, 'A', \tilde{\alpha}, \tilde{\beta}, \tilde{\gamma} \} = \{ \tilde{\alpha}, \tilde{\beta}, \tilde{\gamma} \} = \alpha$$

καὶ μὴ πίπτουσιν τῶν ἐμῶν ταῖς σοῖς λόγοις

$$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$$

211' α ε μ· η ρ α ς κ α π ο κ ρ ι ν α σ θ ι α ι χ ρ ε ι ων.

2. Πίστεις, 517-563.

2. 517-523.

καὶ πρῶτα μὲν σε πρὸς τὰ πρῶτ' ἡμέτερα.

I am not aware that Brown is

14

it is not mine

2,524-541.⁵ I desire to own the book

p. 32-303. V. turned animal to the dead.

Q. 25. 531-536. Kilam unity rejects v. 531 but retains

the remaining 10000. The tactic was to

is a mortal. His life is the sport
of Fortune; hence he should be mod-
erate in resentment. At all events
the dead must be buried and the
law of Greece respected.

3. Επίλογος omitted.

Πότεις of Herald. Πότεις of Theseus.

α. β. 476-493 answered α. 515-523.

γ. 29-525

" β. γ. 523-525.

After the στίχοι have been deliv-
ered the discussion is brought to a
close by the usual στυχομολία (506-
507). The Herald declares that These-
us shall never take the living
dead (505), and Theseus as emphatic-
ally asserts the same (507). After
challenge to war by the Herald (508),

the latter is under discussion by
Thesaur (551-584),

οὔτοι μ' ἐπαρεῖς ὥστε θυμοῦσθαι φρένας
τοῖς σοῖσι κόμπους· ἀλλ' ἀποστέλλου χθονός,
λόγους ματαίους, οὔσπερ ἤνέγκω λαβών.
παρὰ τὸν γὰρ ἔστιν ἡ δόξα.

7). Σάπεια ἐστὶν ἡ δόξα καὶ τὸ πρῶτον ἀποστέλλου χθονός, (ἡ δόξα)

3. Ophigenia in Pulide, 1106-1275. Pörrer, 1140-1238, 1211-1252. Diephtant, *Olytemnestra*. Meader, *Ophigenia*. Judge, *Agamemnon*.

Olytemnestra and her daughter having arrived at the Grecian camp learn the truth of the situation and the duplicity of *Agamemnon*. At v. 1106 *Agamemnon* appears and is surprised to find his wife and child in tears (1122-3, 1127-8). When he asks for an explanation of this, he is informed that they are acquainted with the plot to sacrifice *Ophigenia* (1131, 1141). At v. 1140 *Olytemnestra* delivers a long *stichomychia*, in which she relates the wrongs she has received from him and tries to persuade him, by a series of arguments,

from the present purpose of committing a still greater crime.

Προς of Chryseidestra, 1146-1208.

1. Προϊμιον, 1146-7.

ἔκρουε δὲ νυν· ἀνακαλύψομεν λόγους,
καὶ κέτι παρὰ τοῦ χροσόμεστ' ἀνέγμῃσιν.

2. Προόδοις, 1145-1165.

α. 1145-1152. The first charge I make is that you married me by force after killing my husband and robbing me of my children.

β. 1152-1160. But my brothers in consequence made war on you, my father saved you, and I, being reconciled, became a good wife to you.

γ. 1164-5. By you I bore four children and one of these you threaten to take away from me.

3. *Therapy*, 1160-1215.

d. 1166-1170. You destroy my child
that Meinclaus may recover
Helen. A noble thing indeed to sac-
rifice children as the price of an
evil woman.

B. 1171-1178. While you are long absent
leaving me at home, what feelings
do you think I shall have when
I behold not my child, but
in tears ever mourn: - "The child
thou didst perish by no other than
a father's hand"?

y. 1185-1193. Well! You will sacrifice the
child. What prayers will you offer?
Can I pray for any good for you?
Then surely we should think the

A. 1194-1197. I have written to the

by post of place time. See *Walden*, 1st ed. Brit. I,
p. 25. Also *Diary* note to the passage.

2. H. reads - *Abos* *Si tū* *naid* *ēva* *tivas* *ēxas* *ēvōc*; -
which is *ēvōc* *ēva* *ōv* *ēvōc* *naid* *ēva* *tivas* *ēxas* *ēvōc*; - which
is *ēvōc* *ēva* *ōv* *ēvōc* *naid* *ēva* *tivas* *ēxas* *ēvōc*; - which
is *ēvōc* *ēva* *ōv* *ēvōc* *naid* *ēva* *tivas* *ēxas* *ēvōc*; - which
is *ēvōc* *ēva* *ōv* *ēvōc* *naid* *ēva* *tivas* *ēxas* *ēvōc*; - which

and with a close.

1114-1205. Once you asked this question before the women? It should be noted upon to see which daughter must die; or rather Herminie should die or her mother. But now I am faithful must lose my child, while she who was unfaithful will return and be fortunate.

Επίλογος, 1206-1208.

τουτων ἀρεφαί μ' εἴ τι μὴ καλῶς λέγω.
εἰ δ' εὖ λέλεκται μοι [λόγος, σὺ] μὴ κτάνης
την σὴν τε ἀρεὴν παῖδα, καὶ πόρνον ἔσθαι.

3). U. 1204. Επόλορον M. Head Επότορον Heath. See Kfingh & Klotz, note ad loc.

4). μοι [λόγος, σὺ] Kfingh & Klotz. πάντα, μὴ οὐ γὰρ best.

Mss have εἰ δ' εὖ λέλεκται νῦν (νῦν P² C. Milanensis, Emal. Einsb. p. 42) μὴ οὐ γὰρ κτάνης. U. omitt. νῦν and οὐ γὰρ and marks a lacuna.

At the close of the $\sigma\tau\omicron\iota\varsigma$ of *Chryseis* a very touching appeal for life is made by *Iphigenia*.

$\rho\tau\omicron\iota\varsigma$ of *Iphigenia*, 1211-1252.

1. $\pi\omicron\sigma\upsilon\lambda\epsilon\upsilon\omicron\upsilon$, 1211-1215.

Had I the eloquence of *Orpheus* to persuade those whom I wished, I would resort to this. But my eloquence consists in tears.

2. $\tau\iota\sigma\tau\epsilon\iota$, 1216-1248.

A. 1216-1235. As a suppliant's bough I clasp thy knees and beg thee, by all the tender memories of the past, thy father, thy mother, and thy mother who gave me birth, deprecate me not.

B. 1236-1240. What have I to do with the marriage of *Alexander* and *Helen* that it should be mine?

γ. 241-243. In this, as in the first, and the last, we have the same story. A father, by this deed, we both punish thee.

3. Ἐπίλογος, 1249-1252.

Ἐν συντεμοῖσά πάντα νικήσω λόχον·
τὸ φῶς τὸ δ' ἀνθρώποισιν ἤδιστον βλέπειν,
τὰ νέεσθαι δ' οὐδέν· μάλιστα δ' ἔξ εὐχεται
ἀνείν, κακῶς δ' ἦν κρείττον' ἢ καλῶς θανεῖν.

At the close of the story of the fall of the city, the narrator returns and remarks that the decision, decisive, and cruel. Although fully conscious of the horrible deed, he cannot resist the combined determination of the whole army (1255-1268). It is not Menelaus whom he stays in Hellas (1269-72).

The *... ..* + *...*, although it gives a glowing picture of genuine Greek patriotism, cuts off all further hope.

ἐλευθέραν γὰρ δεῦ νιν ἔσαν ἐν σοί, τέκνον,
 κάμοι γενέσθαι, μηδὲ βαρβάρων ὑπο
 Ἑλλήνας ὄντας λείπον τ' ἀπολαίειν.

4. Phoenissae, 440-437. Piræus, 436-435.
434-433, 527-525. Diaphantus, Polynices
and Eteocles. Mediator, Jocasta.

The two sons of Œdipus, Eteocles
and Polynices, having agreed to
rule Thebes year by year alter-
nately, the younger Polynices,
withdrew for a year. But at the
end of his first year Eteocles
proved false to his promise and
would not relinquish the rule.
Polynices thereupon formed an
alliance with Adrastus, king of
Argos, and after collecting an
army marched against Thebes.
When the army appeared before
the walls of the city, Jocaste, the
mother of the two brothers, persuaded
them to meet under a truce.

and try to settle their debt
without having recourse to law.
Polynices then enters the city and
the brothers present their case be-
fore Ismene.

At v. 446 Polynices is already in
the city and has had a long con-
versation with his mother (35-442)
when Teteocles appears, and at
once asks what is to be done and
who is to begin the discussion
(v. 443). Ismene urges him to keep
down his anger and control his im-
pulses in this case (v. 444). Then
Polynices ^{sums up} his case (v. 445)
since he wishes to live his own
life (v. 446-447), and may some god, says

D. Retain v. 447, although H. says (Germ. Stud. I
p. 173): "Der höchst unpassende Vers ist sicher in
v. 447. Er gehört zu v. 446."

sis, in order not to be too

Pausanias, *Periplus*, 401-402.

Προοίμιον, 401-402.

Truth is simple, and justice
needs no cunning language, but
a false argument needs sophis-
tic expedients.

2. Λόγος, 401-403.

d. 455-456. To avoid the wrong of
force I voluntarily left this island
after agreeing with Eteocles that
we should each rule a year in
turn, and thus avoid enmity
and bloodshed³. But now he has
not kept his oath but holds the
sovereignty and my⁴ share of the

2. This προοίμιον is quoted by Stobaeus, *Flor.*
II, 12. Compare *Sec.* 1187-1194.

3. He is thus suspected to be a Stoic, see *Stoic* 1187-1194.

4. V. 483. Most of the MSS. have *ἐπὶ* but H. has *ἐν*.

vide.

3. 472-475. I am now bound only to become the owner of my granted rights, and after using my allotted time I will resign again. But if this be not granted I shall try to gain it by arms, and I call the gods to witness the justice of my cause.

3. Προσέμμιον.

4. Ἐπὶ τῷ ἄλφει, 476-477.

ταῦτ' αὖθ' ἑκάστα μῆτερ, οὐχὶ περιπλοκά-
λυνον ἀνδροίους ἔθρον, ἀλλὰ καὶ σοφοὺς
καὶ τοῖσι φάυλοις ἔνδιχ', ὥς ἐμοὶ δοκεῖ.

Ῥῆσις of Eteocles, 479-525.

1. Προίμιον, 479-502.

εἰ πάσι ταῦτ' ὁ καλὸν ἔφ' ἄν σοφὸν ᾖ' ἔμα,

οὐκ ἦν ἂν ἀμφίλεκτε ἀνθρώποις ἐρεῖς
ἔνδ' αὐτ' ὁμοῖον οὐδὲν οὐτ' ἴσιν βροτοῖς,
πλὴν ὀνομάσαι, τὸ δ' ἔργον οὐκ ἔστιν τόδε.

2. Π. 513-521.

γ. 505-509. I would do all in my power to
gain the greatest gift of the gods -
sovereignty; and I am unwilling
to resign it to another.

3. 509-514. It is cowardly to lose the
master alone and take the loss.
Moreover it would be a reproach
to Thebes to yield to him when
he has come in arms.

γ. 515-520. He ought to have offered to
settle the question peacefully rather
than risk a war which might
be disastrous to the city.

4. 521-524. He ought to have offered to
settle the question peacefully rather

citronella oil. It is a good
oil for the skin. It is also
used in the perfume industry.

$$S_1 = \{E_{\pi}, \lambda, \nu, \dots, \delta, \epsilon, \dots, \tau, \sigma, \epsilon, \dots\}$$

There are some fine spots, and
pleasant, but I will not say it is
overgrown.

εἴπερ γὰρ ἄδικεῖν χρεὴ, τυραννίδος περὶ
καὶ ληπτὸν ἄδικεῖν, πᾶλλα δ' εὐσεβεῖν χρεὴν.

Prins of Monaco, 525-535.

1. Προϊμιον, 528-530.

ὦ τέκνον, οὐχ ἅπαντα τῷ γήρῳ κακά,
ἔτερά λες, πρόσθεσθιν· ἀλλ' ἡμπεριὰ
ἔχει τι λέξαι τῶν νέων σοφώτερον.

2. Πίστευς, 531-583.

6). 25.519. Retain mesothorax of the M.H.
This mesothorax is also ignited by Citronene,
Flor., IV, 1.

α. 531-548.⁹⁾ (Addressed to Etearches). Why do you court distinction, the greatest evil of the gods, which has destroyed many homes and cities? It is far better to respect the law of community, which binds friends to friends and cities to cities, and has established law-binding among men. Even night and day proceed in equal rounds and neither is in advance of the other.

β. 549-557. Why do you prize sovereignty so highly? It is but prosperity with injustice; - an empty honor. Why toil laboriously when you have much at home?

9) Cf. Dio Chrysostom, XVIII, p. 147.

9) Cf. also. Retam is bound of the ...

Wealth is but a name and
riches belong not to men but to the
gods.

γ. 559-565. Adrastus two determi-
nations, will you listen to me or
to save the state? Will you say
you prefer to hold the throne?
Then if he is the victor you
will see Thebes conquered and
many captive maidens ruined
by enemies.

δ. 565-573.

σοὶ μὲν τὰδ' αὖδ' ὦ, σοὶ δὲ Πολύναικος λέγει
Adrastus has not wisely conferred
his favor, and you are foolish in
sunning to destroy the state. Suppose
you take the city - how can you
insure the

10. Dindorf rightly condemns 555.56-7. 76.
isadeta 555.

spoils -

"Θήβας πυρώσας τέσθε Πολυνείκευ θεοῖς
 ἄσπετον ἔδωκε";

On the other hand if you are
 defeated, how will you return
 to Argos after leaving the dead?
 Maiv will say -

"Ὅ κακὰ μνηστούματα

Ἄδραστε προσθεῖς, διὰ μιᾶς νύμφης γάμον
 ἔπιολόμεθα";

3. Ἐπίλογος, 584-5.

κέκλεται τὸ λαὸν, ἀφ' ὧν ἀμείβεται ἑαυτὸν
 εἰς ταῦτ' ὅταν μόλῃτον, ἔχρισται κακόν.

The arguments of Jocaste have
 no effect on Oedipus. He declares
 that words can accomplish no-
 thing in the present contest (588-9),
 and orders his brother to leave the

striking peculiarity is the length and arrangement of the three stanzas. The stanza of Polynice is exactly the same length as that of Etrocles (if we reject v. 480), and the stanza of Jocaste is almost exactly the same length as both the preceding combined. (The stanza of Polynice and Etrocles have each 27 verses and the stanza of Jocaste has 56 verses).

The stanza of Polynice presents another peculiarity which we have not found elsewhere; viz. the notes are wanting. The apodeosis is the part which is wanting generally in these stanzas, and the reason for this is generally quite evident, but here we find the whole stanza is practically limited to the apodeosis.

Democritus simply presents his case in a narrative, & does not defend it in any arguments since, as he said at the outset, justice needs none. Although the story is very short, yet the $\pi\epsilon\rho\iota\phi\epsilon\rho\iota\varsigma$ and $\epsilon\pi\iota\lambda\omicron\gamma\omicron\varsigma$ are more distinct than in many long speeches.

The story of Catoles on the other hand is nearly all occupied with the $\pi\iota\omicron\tau\epsilon\iota\varsigma$. It should be noticed that the poet has skillfully placed the best argument at the end, thus leaving a good impression on the minds of the hearers.

By far the best arguments are advanced by Eocaste in trying to persuade her sons.

to an inimical agreement. The
addresses the last speaker first
and rebuts some arguments
he advanced; then turns to
the first speaker, appeals to
his patriotism, and urges him
not to make war on his own
country. The conclusion is the
following interaction of the
two on this speech of Isocaste.

ἐν τούτοις οὐδὲν Ἰσκάστη συμβεβούλευκα
τοῖς πασι κοινωμένοις, ἀλλὰ τῷ αὐτῷ λαῷ,
εἰς τί φιλοτιμῇ τυραννεῖν; τῷ δέ, εἰς
τί πολέμοις τὴν πατρίδα; ἔχοσιν δὲ
τούτοις συμβουλεύσει, διελομένους τὰ
παροῦσα, καὶ τὴν ἐκείνων ταύτην
τῆς ἀρχαίας, ὅπως ὑπέστησαν ἐξ
ἀρχῆς ἀνὰ μέγα ἀρχεῖν. καὶ γὰρ ἐπὶ
τοῖς τοῖς τῷ προῖσι αὐτοῖς καὶ παιδο-
κρίσει, ὅπως τὰ τῆς ἱστορίας μὲν

ζέδαια. εἵματα γὰρ, αὐτοῦς, ἀλληλο-
κτίνεσσι γενομένους, κατὰ τὰς ἀρχὰς τοῦ
πατρὸς ἀποθάνειν. νῦν δὲ οὐδὲν τούτων
πεποίηκεν.

III. Συμβουλευτικός.

Persuasion wholly.

Helen, 865-1029. Πήγεις, 594-943, 947-995, 998-1029 (decision). Characters, Helen and Menelaus, Judge, Theonoe.

This drama contains no discussion, but in vv. 865-1029 we have a scene in which there is a plea for justice, mercy, and $\psiυχῆς$ πέποι (v. 946). Menelaus, on his return from Troy, has been driven by adverse winds and shipwrecked on the coast of Egypt. Here he finds Helen. Helen has been in Egypt during the ten years of the Trojan war, and is now a widow. According to a legend which is accounted as given in Herod. II. 118 ¹ Alcibiades Electra 1283-4.

Throchymene, the king of Egypt,
 desires to marry Helen and her
 love is hostile to Menelaus and
 the Greeks. After the arrival of
 Menelaus, and the meeting of
 husband and wife, they are
 at a loss as to how to escape from
 Egypt without the knowledge
 of Throchymene. At this point
 Theonoe, the sister of the king, en-
 ters upon the scene (v. 865), attend-
 ed by torch-bearers, in order to per-
 form her sacred duties. At
 a solemn prayer she orders to the
 attendants (865-872) she turns to Me-
 nelaus and Helen, and informs them
 of the divided opinion of the gods as to
 whether the husband shall remain
 his wife or not. Finally, the case
 has been entrusted to her and she

is to decide whether Menelaus be allowed to debate with his wife, or whether Theonoe be informed of his arrival. As an incentive to entreaty, she asks one of her attendants to go and inform the king of the arrival of Menelaus (892-3). Probably, however, as Barnes and Hermann observe, she had no intention of carrying this into effect, but merely wished to be entreated.¹ The last words of Theonoe bring Helen to her knees as a suppliant, and she delivers a long *stichon*, begging for justice and mercy. The speeches of both Helen and Menelaus contain nothing but arguments; hence we can-

¹ D. Milamowitz, however, takes exception to Hermann's view, and thinks that

not divide them into a superior &c,
as other Epics. A summary of
both Epics and the decision of the
wise as judge is as follows.

P⁷⁰⁹ of Helen, 894-943.

1. 894-902. O maiden, I become a
sufficient in behalf of myself
this my husband. Do not inform
your brother, but save me, and
thus do what is right.

2. 909-916.² Hermes gave me to your
father to save for my husband. If
he dies how can this be done?³ Con-
sider the wishes of the god, and of
the dead, who desired me to be re-
turned.

3. Diindorf, Kirchhoff, and He reject 27.900-

100. The passage is doubtless spurious.

4. Retain 27.912-4

3. 917-925. Is a prophet it is wrong
for you to favor your foolish and
unjust father rather than your
wise father. Save me from the
ill in which I have fallen.
4. 926-938. In Greece I am considered
a foreigner because I am a stranger
but if I return they will learn
that it happened through the de-
vice of the gods and they will
restore me again to my place of
honor.

5. 939-943. I beseech you, grant me
this favor, and follow in the
footsteps of your upright father.

At the same time I beseech you
not to desire to be the
nephew of Menelaus.⁵⁾

1) Cf. Electra 1282-3. Trach. 224. Agamemnon
corruption, see 6, 15, 19.

2) Vv. 944-5 have been rightly assigned to the chorus
by L. Diindorff.

Ptole of Menelaus, 947-995.

1. 947-953. I cannot condescend to become a suppliant and shed tears, for that would be unworthy of our deeds at Troy; although they say it is a mark of a well-bred man to weep in adversity.

2. 954-955. If you wish to save me and allow me to regain my wife, do so; if not, it is not the first time I have been unsuccessful, but you will appear base.

3. 959-965. But what I consider just, and will especially touch your heart, this I must say. Addressing your father's tomb. "O sir, I ask for my wife. Return to me her whom I have committed to your charge. I know you cannot return."

4. 966. "What answer will you give me?"

to die by our own hand. Neither
he nor any one except myself
shall have her.

991-995. What is this? By becoming
a woman in tears I shall
become an object of pity rather
than a man of action. Stay if
you wish. Rather, however, be
persuaded by my words, that
you may be just and I may
regain my wife.

After the Story of Menelaus, Theo-
nōe, as judge, sums up the argu-
ments and renders her decision
as follows.

Story of Theonōe, 998-1029.

1.998-1004. I am naturally disposed
to do right and I would not win
the fair name of my father.

There is a great temple of justice
within me, therefore I will try
to save Melancton.

2. 1025-1012. I will cast my vote
with Hera who wishes to save
you, and more happy for
me. If my father were living
he would return your note
to you, but he should know
just what his duty is.

8. 12. 1852. In short, I will accept
evident and will not assist my
sister. I will not oppose
you. First I shall wish to
you to return and Hera to hold
to her present purpose.

σύ δ', ὦ θάνατόν μοι πάτερ, ὅσον γ' ἐγὼ σθένει
οὔποτε κεκλήσαιο θυσοβλήης ἀντ' αἰσεδοῦς.

D. Vv. 1013-1016 are rejected by Dindorf and Tischendorf,
and so are Vv. 1017-1018. The text of the
Vv. 1019-1020 is also rejected by Dindorf and Tischendorf.
The text of the Vv. 1021-1022 is also rejected by Dindorf and Tischendorf.

γὰρ τῶν κατὰ ὅντων (1015). Angel. Linn. p. 104, notes.

IV. Ἐπιδεικτικός.

Tragedy, 353-405. Speaker, Caesar.

After the fall of Troy Agamemnon took Cassandra as his prize, and when they are on the point of sailing to Greece, Cassandra appears, and in a long, flowing speech to prove that Troy is more fortunate than Greece; - the captive then

Prayer of Cassandra, 353-405.

1. Hyperbolion, 353-364. The speech opens with a request to her mother who is absent. to ... the approaching misfortune of her daughter. She then prophesies her own death and that of ...

2. Πρώτος, 365-369.

πόλιν δὲ δείξω τίνδε μακαριώτεραν
ἢ τοῖς Ἀχαιοῖς, ἐνθάδε μὲν, ἀλλ' ὅμως
τοσόνδε γ' ἔστιν ἡ πόλις ἀκαχαιεύων·
οὐδ' οὐ μίαν γυναῖκα καὶ μίαν Κύπριν
ἔχει, οὐδ' ἑξ ἑλάνης κούρης ἀπολύνει.

3. Πίστεις, 372-402.

on a foreign land.

γ. 37-40. At this time the poet is in a similar. The old men in the house moved their house in order, and there is a scene to make pleasure of their time.

313-5.

τὸ τοῦδ' ἐπαινὸν τὸ στρατεύμ' ἐπ' ἄλκιον.
 σιγᾶν ἄμεινον τὰσχὺν, κηδὲ μοῦσά μοι
 γένοιτ' ἄοιδός τε ἥ τις ὕμνησος κακῆ.

330-335. But the Trojans had gone away in order of their country.

The whole scene in battle was over, and the old men of the house in their old land. The scene will not end at this with the old men and children.

γ. 336-340. The poet's end of the scene, - the scene of the old men.

... is death as a man of the highest
set reason, and this the cause
of the Greeks caused. Had they
remained at home... would
never have been known as a
man of great valor. Paris
and the daughter of Menelaus
had he not, his glory would
not have been maintained.

§. 400-402. He who is prudent should
avoid war, but if it comes, it is
no ignoble crown to die for the
state.

4. Ἐπίλογος, 403-405.

ὦν εἶνεκ' οὐ χροή, μητ' ἄνθρωποι
οὐ τὰ μὲν λέγεται τοῖς γὰρ ἐχθροῖς
καὶ σοὶ γάμοισι τοῖς ἐμοῖς διακρίνεται.

This ὅπως is slightly different

...there is evidence to that effect
the more considerable. It is
350 who present the different
of the ... and endeavor to
show that they have been ...
in the ... The first ...
... is intended to
... and ... since the
... and ... in
... The second ...
... is intended to ...
... , ... to
... and ...

The ... , ... ,
has little connection with the
... of the ... The address
... , ... at the ...
of the ...

V. Ἐπιτάφιοι.

1. Umplicius, 857-917. Speaker, Adrastus.

After the bodies of the leaders were laid out, Phebe had them covered and brought back to Teichus by Theseus, the latter asks Adrastus to deliver a funeral oration in the presence of the men οἷδε διαπρεπεῖς εὐψυχία / ἔννητιών ἐφυσαν. (841-2).

Ἐπιτάφιος of Adrastus, 857-917.

1. Προέκκινον, 857-859.

ἀκουε δὴ νυν· καὶ γὰρ οὐκ ἄκοντί μοι
δέδιος ἔπαινον τιῶνδ', ἐγὼ τε βούλομαι
φίλων ἀληθῆ καὶ δέκα' εἰπεῖν πέρι.

2. 860-917.

1. 860-871 (οὗτ' εἰς πόλιντας).

This is a famous oration out of

main mission. He summed the simple
 by man who treated lightly ban
 sufficiency. Faithful to friends, to
 those present or absent. Upright
 in character, courteous in ex-
 pression, not violent to convert or
 to citizens.

2. 551-552. This is Titianus, trusted
 as a witness. Born in Rome, but
 died in Lyons. He neither would
 write nor send the letter to me,
 he hated me then but not the letter
 which was not the cause of his

3. 553-554. The letter, which was
 one of such a kind: - It was
 a month or less the message to
 turn out to pleasure and to an
 effeminate course of life³, but

1. 551, 2. 552, 3. 553, 4. 554, 5. 555, 6. 556, 7. 557, 8. 558, 9. 559, 10. 560, 11. 561, 12. 562, 13. 563, 14. 564, 15. 565, 16. 566, 17. 567, 18. 568, 19. 569, 20. 570, 21. 571, 22. 572, 23. 573, 24. 574, 25. 575, 26. 576, 27. 577, 28. 578, 29. 579, 30. 580, 31. 581, 32. 582, 33. 583, 34. 584, 35. 585, 36. 586, 37. 587, 38. 588, 39. 589, 40. 590, 41. 591, 42. 592, 43. 593, 44. 594, 45. 595, 46. 596, 47. 597, 48. 598, 49. 599, 50. 600, 51. 601, 52. 602, 53. 603, 54. 604, 55. 605, 56. 606, 57. 607, 58. 608, 59. 609, 60. 610, 61. 611, 62. 612, 63. 613, 64. 614, 65. 615, 66. 616, 67. 617, 68. 618, 69. 619, 70. 620, 71. 621, 72. 622, 73. 623, 74. 624, 75. 625, 76. 626, 77. 627, 78. 628, 79. 629, 80. 630, 81. 631, 82. 632, 83. 633, 84. 634, 85. 635, 86. 636, 87. 637, 88. 638, 89. 639, 90. 640, 91. 641, 92. 642, 93. 643, 94. 644, 95. 645, 96. 646, 97. 647, 98. 648, 99. 649, 100. 650, 101. 651, 102. 652, 103. 653, 104. 654, 105. 655, 106. 656, 107. 657, 108. 658, 109. 659, 110. 660, 111. 661, 112. 662, 113. 663, 114. 664, 115. 665, 116. 666, 117. 667, 118. 668, 119. 669, 120. 670, 121. 671, 122. 672, 123. 673, 124. 674, 125. 675, 126. 676, 127. 677, 128. 678, 129. 679, 130. 680, 131. 681, 132. 682, 133. 683, 134. 684, 135. 685, 136. 686, 137. 687, 138. 688, 139. 689, 140. 690, 141. 691, 142. 692, 143. 693, 144. 694, 145. 695, 146. 696, 147. 697, 148. 698, 149. 699, 150. 700, 151. 701, 152. 702, 153. 703, 154. 704, 155. 705, 156. 706, 157. 707, 158. 708, 159. 709, 160. 710, 161. 711, 162. 712, 163. 713, 164. 714, 165. 715, 166. 716, 167. 717, 168. 718, 169. 719, 170. 720, 171. 721, 172. 722, 173. 723, 174. 724, 175. 725, 176. 726, 177. 727, 178. 728, 179. 729, 180. 730, 181. 731, 182. 732, 183. 733, 184. 734, 185. 735, 186. 736, 187. 737, 188. 738, 189. 739, 190. 740, 191. 741, 192. 742, 193. 743, 194. 744, 195. 745, 196. 746, 197. 747, 198. 748, 199. 750, 200. 751, 201. 752, 202. 753, 203. 754, 204. 755, 205. 756, 206. 757, 207. 758, 208. 759, 209. 760, 210. 761, 211. 762, 212. 763, 213. 764, 215. 765, 216. 766, 217. 767, 218. 768, 219. 769, 220. 770, 221. 771, 222. 772, 223. 773, 224. 774, 225. 775, 226. 776, 227. 777, 228. 778, 229. 779, 230. 780, 231. 781, 232. 782, 233. 783, 234. 784, 235. 785, 236. 786, 237. 787, 238. 788, 239. 789, 240. 790, 241. 791, 242. 792, 243. 793, 244. 794, 245. 795, 246. 796, 247. 797, 248. 798, 249. 799, 250. 800, 801. 802, 803. 804, 805. 806, 807. 808, 809. 810, 811. 812, 813. 814, 815. 816, 817. 818, 819. 820, 821. 822, 823. 824, 825. 826, 827. 828, 829. 830, 831. 832, 833. 834, 835. 836, 837. 838, 839. 840, 841. 842, 843. 844, 845. 846, 847. 848, 849. 850, 851. 852, 853. 854, 855. 856, 857. 858, 859. 860, 861. 862, 863. 864, 865. 866, 867. 868, 869. 870, 871. 872, 873. 874, 875. 876, 877. 878, 879. 880, 881. 882, 883. 884, 885. 886, 887. 888, 889. 890, 891. 892, 893. 894, 895. 896, 897. 898, 899. 900, 901. 902, 903. 904, 905. 906, 907. 908, 909. 910, 911. 912, 913. 914, 915. 916, 917. 918, 919. 920, 921. 922, 923. 924, 925. 926, 927. 928, 929. 930, 931. 932, 933. 934, 935. 936, 937. 938, 939. 940, 941. 942, 943. 944, 945. 946, 947. 948, 949. 950, 951. 952, 953. 954, 955. 956, 957. 958, 959. 960, 961. 962, 963. 964, 965. 966, 967. 968, 969. 970, 971. 972, 973. 974, 975. 976, 977. 978, 979. 980, 981. 982, 983. 984, 985. 986, 987. 988, 989. 990, 991. 992, 993. 994, 995. 996, 997. 998, 999. 1000.

21. 7. 553. 22. 7. 554. 23. 7. 555. 24. 7. 556. 25. 7. 557. 26. 7. 558. 27. 7. 559. 28. 7. 560. 29. 7. 561. 30. 7. 562. 31. 7. 563. 32. 7. 564. 33. 7. 565. 34. 7. 566. 35. 7. 567. 36. 7. 568. 37. 7. 569. 38. 7. 570. 39. 7. 571. 40. 7. 572. 41. 7. 573. 42. 7. 574. 43. 7. 575. 44. 7. 576. 45. 7. 577. 46. 7. 578. 47. 7. 579. 48. 7. 580. 49. 7. 581. 50. 7. 582. 51. 7. 583. 52. 7. 584. 53. 7. 585. 54. 7. 586. 55. 7. 587. 56. 7. 588. 57. 7. 589. 58. 7. 590. 59. 7. 591. 60. 7. 592. 61. 7. 593. 62. 7. 594. 63. 7. 595. 64. 7. 596. 65. 7. 597. 66. 7. 598. 67. 7. 599. 68. 7. 600. 69. 7. 601. 70. 7. 602. 71. 7. 603. 72. 7. 604. 73. 7. 605. 74. 7. 606. 75. 7. 607. 76. 7. 608. 77. 7. 609. 78. 7. 610. 79. 7. 611. 80. 7. 612. 81. 7. 613. 82. 7. 614. 83. 7. 615. 84. 7. 616. 85. 7. 617. 86. 7. 618. 87. 7. 619. 88. 7. 620. 89. 7. 621. 90. 7. 622. 91. 7. 623. 92. 7. 624. 93. 7. 625. 94. 7. 626. 95. 7. 627. 96. 7. 628. 97. 7. 629. 98. 7. 630. 99. 7. 631. 100. 7. 632. 101. 7. 633. 102. 7. 634. 103. 7. 635. 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rejoiced, with a view to manliness, in hunting and in stretching the bow, because he wished to render his body serviceable to the state.

4. 885-900. The other, the offspring of Italanta, is Parthenopaeus, of most excellent form; an Arcadian, but reared at Iress. He was neither troublesome to the state nor given to argument. As an Argive born he defended the country, rejoiced when the city was fortunate and grieved when it was unfortunate. Although he had many admirers from the female sex, he rose in his guard against sin.

5. 901-9082. An eulogy of Tyndus
I will sing in brief. He reigned

most brilliant, but in our
 hands!

3. *Enklyos*, 909-915.

Therefore do not wonder, The
 sense, that these dared to meet
 death. Good training brings self-
 respect and every man well
 trained is ashamed of being called
 a coward. Manliness can be learn-
 ed even as a child learns what
 it had no knowledge of; and what
 one learns, this he is likely to
 keep until old age.

Ἔτι τοι παῖδες εὖ παιδεύετε.

The speech of Adrastus unite

3. Diindorf rejects 175, 903-8, as also does
 Wilamowitz; Gual. *Text* 46. 116-15. The
 verses are *deletis* in the *text*.

Thucydides disposes of these in a few words (925-97). Amphiaras has been honored by the gods (and therefore needs no eulogy), and for Polynikes he is worthy of praise "for he was a guest of Theseus before he left the city of Athens".

In the three dramas of Aes. and Eur. where these leaders are mentioned, a definite order is followed in each case in the enumeration of the names. In Aes., Polyn. is omitted in mentioning order; - Theseus, Eurystheus, Menelaus, Amphiaras, Polynikes. In Eur., Phoen. 1104-49, the order is, Antiochus, Amphiaras, Eurystheus.

Homedon, Tydens, Brunner, Capaneus, Adrastus.

In the present story the order is Capaneus, Etoclus, Hippomedon, Parthenopaeus, Tydens. Then Pherses finishes the list by mentioning Amphiarcous and Polyneus.

With the exception of Tydens the order is the same in Luc., Sept. c. Th. as in the present story. In Eur. Phoen., Adrastus is substituted for Etoclus.

This story is manifestly an imitation of the ἐντελέχεια which was regularly delivered at Athens for more than a century and a half; but unfortunately we possess very few of them. We have specimens of these in Luc. II, 34 4q; Plu.

to, Menex. 236 B. 4. The eulogios of Demosthenes is sometimes spurious, and nothing but a "mere exercise" of some later imitator. The eulogios of Lysias is also regarded as spurious by many, but is probably on insufficient grounds. The eulogios of Hyperides, so fortunately recovered in 1856, is the only one in our possession which is unquestionably genuine. It was the custom to begin with a few words of introduction, then pass on to praise the virtues of the deceased, and to conclude with a few words of advice and consolation to the survivors. The eulogios of Hyperides is a masterpiece of its kind, and is a fine specimen of the art. It is brief but clearly defined.

The subject must seem to be
 particularly obvious, and to turn
 on the individual nature of the
 law rather than on the law itself,
 since the
 common sense of the city would
 not be shown. The closing words
 of the story, as of an epilogue gener-
 ally, give a final impression to
 the audience.

Σὺ δ' ἂν ἀνέγνων, τότε παλαιὸν γὰρ
 πρὸς γῆρας οὕτω παῖδες εὖ παθεύετε. (916-7).

2. Tragedy, 1156-1206, Philoctetes, 1156-1206.

Hector's letter has been
sent from the city of Troy, in
accordance with the order of the
Greek leaders, and the mangled
body of the boy has been brought,
in the shield of his father, to
Hecuba for burial. Hecuba
delivers a most touching funeral
oration over the corpse.

Ἐπιτάφιος ἡ Hecuba, 1156-1206.

1. Προόμιον, 1156-8.

Ἰδὼν δὲ καὶ φέροντα ἱστῶν. Ἐκ τῆς πέρας
λυπρὸν θέαμα καὶ φίλον λείσσειν ἐμὸν.

2. 1158-1166

1. 1158-1166. She accuses the Greeks
of cowardice in thus murdering
a harmless boy.

2. 1165-1170. The addressee the Lord
 God, especially the British
 and American God.

3. 1178-1180. The next two words
 which remain in the text.

4. 1180-1186. Then the month
 which cannot now fulfill its
 promise.

5. 1187-1191. The words which should
 be written on it to be
 "The day the Prince of the
 Sea" would be a disgrace to
 to Greece.

6. 1192-1199. He shall be buried in
 his father's shield. The shield
 the shield which bears many
 marks of Hector's toil.

3. 'Επὶ τοῦ, 1200-1206.

The words which remain in the text.

which they have for the boy to be brought, and ends the *Agon* with a general statement in regard to capturing fortunes.

This *Agon* is one of the most touching and pathetic of Greek dramas, and is so much stronger in pathos than either *Agamemnon* or *Oedipus*. The whole speech is full of interest and emotion, which can be felt only by reading it in the poet's own words, and therefore a translation was not been attempted.

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Biographical Sketch.

The writer was born in Middleton, Lancashire, England, August 24, 1850. He came to the U. S. in 1873. He prepared for college at the Elmwood High School, Elmwood, Ill., and at the Preparatory Department of Western Reserve College, Hudson, N. Y. He entered Adelbert College, Cleveland, O., in 1882, where he graduated with the degree of A. B. in 1886. In October of the same year he entered the Johns Hopkins University, where he has continued his studies until the present time.

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